Collected distraction

Dodor FLYDDS Answer vinto M. FOSTER

thole of Rulo reports which Maker Eggs SOVESINGOF

Parlon Fosters SPONGE, ordained

by bim for the wiping away of the WEAPON SALVE.

Wherein the Sponge-bearers immodelt carriage and behauiour rowards his bretheren is detected; the bitter flames of his flanderous reports, are by the sharpelvineger of Truth corrected and quite leatinguished: and lastly, the ver-W mous validity of his Sponge, in wiping away of -wel but bothe Weapon-Salue, is crushed our and

of "padifoda ansalar oueth jeby the autho-Bilis sautifsima acest correcta acerrimo redditur dulcior.

PSAL. 92.7.

-vopera Del vir brutus & flutus non intelligit.

The Affection of Parlon Foster and his Faction or Cabale, : sidisife, and thewethhow it is

The wonder full manner of healing by the weapon falme, is diabolicall, or effected onely by the invention and power of the Denill;

But, the royall Palmill guided by the spirit of God, faith:
Pal 71.18. Bleffed be the bord God of thrack, who only worker b wonders! Therefore, The Prophet pointeth thus, at these and such like enemies my mysticall Anatomy, for the printing of to

Estact 123. Mor one them that freake good of evill, and evill of good; which put darker faterischen und tigbt for darknesse; that put bitter for sweet, and sweet for butter; We wasto them that are mife in their owne eyes, and prudent in their owne fight.

> LONDON. Printed for Nathanael Butter, 1631.

HATZOT. The Contents of this Treatife.

1. Taketh away and veterly disannulleth those scandalous reports which Master Foster hath in his writing most falsty and irreligiously diutilged and layd wnto my charge, and withall expresset wato the world, how vascemely a thing it is, for a man of his calling to accuse and centure his brother vniuftly.

Treatife is divided into 3 Members, wher-

of the

vers immodelecarriage and

HARRIST BAR

ordanied

HV IAS I One, dothanswer particularly vnto enery objection, that Mafter Fofter dorh make in a generality for the abolishing of the Weapon-Salnes vlage:

Other, doth maintaine Theo-2. Is divided logically the Cure of the Weainto 3 Partes pon-Salue, to be good and lawor Chapters : \ full and proueth it by the authoof the which rity of holy Writ, to be the Gift the jof God; and not of the Diuell.

Lastly, demonstrateth the mystery of the weapon-salues cure, by a Theophilosophicall discourse, and sheweth how it is grafted or planted by God in the Treasury of Nature.

Last, doth answer vnto each particular obiection, which our Spongy Aduersary maketh against accreaine Treatile, expressed by mee in my mysticall Anatomy, for the prouing and maintaining of the cure by the weapon-Salue to be naturall; and no way, Cacomagicall.

will avenue



Courteous Reader, In the absence of the Author these faults are committed, wherefore I desire you to have recourse to this following Errata, by which you may correct them.

In the 2. first Members:

Page 25. line 11. for had beene read be p. 41.1.20.7. Crollius 1.21.7. Gocleni p.53.1.18.f. Art r.Act p.55.1.13.r. Demonio 1.24. Instrument p.62.1.20.7. Recreantur p.73.1.31.r. become p.77.1.9. r.mare p. 78.1.24.r.ef. fecteth p.79.1.15.r. suam 1.26. exspiraret p.87.1.22.r. sprightfull p.88.1.10 r. testisse p.91 In the margent against line the 11.ad Eccl. 48.14.p.93.1... 23. f. wings r. winds p.94.1.7. f. he r. the p.100.1.23. f. subtilitate r. subtiliate p.105.1.2.r. discouer p.109.1.9 r. Pepper p.110.1.4.r. strucke p.111.1.20.r of Gods p.135.1.16.r. heavenly p.1361.19.r. laxative p.137.1.18.r. And 1.15 r. ette 1.16.r. divino p.139.119.r. adde so 144.1.11. better

In the third Member

p.4.1.15.f.contract r.contact p.25.1.4.2sf.and 1.8.r.docf.doth p.38.1.7.r. continued.

Other litterall faults the ingenione Reader wee bope will beare withall:

Courteries Reader, terth wife by the following commence of where the commence of the commence o The second of the second secon thens.

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to the dealers of the

The Epilelo

TO THE WELL MINDED and compartial READER.



Did not thinke (Courteous and learned Reader) to have stirred vp the puddle of this mine Aduersaries turbulent Spirit, fora 3. fold realon, whereof the first is his insuffici-

encie to vndergoe a taske of so high a nature and so farre beyond his reach or capacity. namely; to dive into this profound Mystery of curing by the weapon-salue: and then because my learned friends, obseruing his inclination vnto immorality and malice (as appearing indeed more skilfull to Cauilt and calumniat, then to decide with graulcy fo weighty a controverly) gave meg counsell to have patience and to answer such a manner of man with Silence: and laftly, by reason of that reverence which I beare vnto his vocation, namely; as he is a mini-

ster

The Epiftle

ster of Gods word, professing vnto the world that I would endure much rather then to haue the least opposition with any of that prosession. But since I have perceived his indiscreete importunity to extend it selfe so farre as to vige me beyond the bounds of patience by setting vp in the night time two of the frontispices or Titles of his booke, as a Challenge, one each post of my doore, and vinderstanding of his many other vindecent actions, as well by heare fay, as in his publick writing, wherein hee hath in a Scornefull and opprobrious manner laied disgracefull matters vnto my charge: I have beene forced, against my will, to take the person (setwith my best respect aside the Parson and his habit) into my better consideration, and to examine in this my small Pamphlet the misdemeanours of his Booke entituled; The Sponge to mipe away the Weapon-Salue expressed both in his erroneous doctrine touching the maine subject of that manner of curing, as also his rude and vnseemely carriage towards his bretheren, that thereby I may as well cleare my selfe from such immodest and vniust imputations, which with an euill Conscience he hath

To the Reader.

laied vpon me, as also expresse the Shallow. nesse of the person in this busines, which hee so vaine gloriously hath undertaken. I doubt not but as there are many who in euery degree can discerne an euident difference between this fatyrical gentleman & my selfe, so because I know that there are divers of the common fort of people, who in their zeale withour vnderstanding are apter to conceine and indge amisse, then in their charity to ponder the truth of the businesse; I am the willinger to cope with this vnfanory Philosopher, whom I finde (and I make no doubt, shall proue) fuller of windy verbosity then of solide Philosophy, or any thing else that is grounded upon firme reason,

What shall I say vnto theman, whom, vnto my best remembrance, I) neuersaw nor knew, faue onely by a bragging smoake of rumour, which pronounced me a farre off an Anathema? The thunder which long smoothered in the gloomy Cloud of report, is now broke forth the flame of his lightning affail th mee: What then is more conuenient and requisite then sharpe vineger to quenchit?yea, he shall find it so acute & peircing (though not with rayling and calum-Corlingo A

niating

The Existe ?

stome, but reserving it selfe within the bounds of Christian modesty) that his Sponge shall not bee able to drinke itvp or wipe it away. It shall quell the vasatiable appetite of his Salue deuouring Sponge, and squeeze or crush it so that it shall be constrained to vomit vp againe that wholefome Child of nature and gentle friend vitto mans kind (Imeane the vveapon lalue) which it hath drunk or fucked up, and leave itin it's wonted Splendor and reputation amongst men. And lastly, it shall examine the quintessence of the Sponge bearers selfe-conceited wir, and tell him, that what formtimes appear eth great, is not alwaies the fame it seemeth, but rather a shaddow or blast of empty ayre. This is all (iudicious Reader) that I wil fay at this time, as for the rest, I refer it to the proofe in the pondering wherof I most heartily pray you that all partiality or peculiar affection being laied aside, you will be pleased faithfully to judge of this our cont ouerfie, and weigh enery passage thereof in the just and equall ballance of your best discretion.

Your Sernant in a greater matter.



THE SQUEESING OF PARSON FOSTERS SPONGE.

The first Member.

Wherein the Slanderow and Scandalow Reports, with the unchristianlike behaviour of Master Foster towards the Author, are expressed and confuted.

CHAP CARANA realsond was feet

Here it is proved out of Holy Writ, that M. Foster hath done ill, in proclaiming publikely his Brothers difgrace, though it were deservedly, much more being undeferuedly.



Esteeme it no point of indiscretion in mee, first to abolish and take away all such reprochsull imputations as have beene wrongsully layd to my charge, that with the greater courage vato my

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selse, and better acceptance and satisfaction vnto my countrymen, I may proceed vnto the maine businesse or question which is proposed by this mine Ad-

versary.

Vnto him therefore I must in the first place turne the edge of my pen and sile of speech, foras much as he forgetting that I am his Brother in Christ, and his Country-man, yea, and not differing from him in Religion, should so farre neglect the Precepts of the Prophet David, our Sauiour Christ, his Spiritual Master, and his Apostolicall followers, as slanderously and void of Christian modesty (most requisite vnto a person of his dinine calling) to publish vnto the world (although it were deservedly, much lesse against the grounds of Truth and rules of Justice) the weaknesse and impersection of his Brother.

Pfalmi49.

The Kingly Dauid therefore faith: Thou give ft thy mouth to evill, and with thy tongue thou forgest deceit, thou speakest against thy brother, and objectest slander vnto him, therefore art thou in darkenesse because thou hatest thy brother; whereby the Plaimist doth in expresse tearmes argue, that the man who calumniates his brother, and accuse the him spightfully, is a childe of this world, an impe of darkenesse and not of God, the Creator of vs. all.

James 3.

This is also evidently expressed by the Apostle lames, when he maketh a difference betweene that wisedome, which is from above, and that which is from beneath, in these words: If yez house hitter envying and strife in your hearts, reioyco not a neyther he lyers against the Truth, for this wisedome descended not from above, but is earthly, sensuall and denishif to For where envying

enuying and strife is, there is sedition and all manner of enill workes: But the wifedome that is from aboue, is first pure then peaceable gentle, easie to be entreated not indeing, and without hypocrifie, &c. Heere the Apostle sheweth, that the butternesse of heart, and enuie, and lying against the Truth, is earthly, sensuall and diabolicall. Now I leane it vitto your vpright confideration (vnpartiall Reader) to indge whether this our brotherbee not in his writing bitter against me and many other of his brethren (I will not fay emious and contentious) I pray God he be not prooued also a Lyer against the Truth, in holding this proposed question affirmatively : I seare that in the end it will produc fo: for Veritie her selfe, frowning at the action, is ready to enter the liftes in her owne defence. Nam fruetur in aternum Verivas Trophao quod fixit ipsa: Veritie in spight of all worldly opposition will for euer enion the Trophee of her victory, which from all beginnings she hatherested and established.

But perchance Master Foster will denie and renounce all brother-hood, that may be betweene vs: But he shall finde that these our Saujour Christ his Words doe expressly confute such his Assertion: Fratrum vestrum quisq, quare despicit, cum vnus sit Pater Matth. 13. Conditor? why doe euerie one of you despise his Brother, since there is but one Father and maker of all. And the Prophet speaking to the same purpose saith: Ab eadem Petra excise estis: All of you are out out of one and Isai, 51.

the fame Rocke.

Thus farre I have spoken with the mouth of the Prophets, our Sauiour, and his Apostles. But mine Aduersarie will reply and say, that Doctor Fluddis

a Ma-

a Magitian, and hath maintayned a damnable and diabolicall action, namely, the Curing by the Weapon-Salue to be good and lawfull, and therefore by warrant of Scripture he ought (harpely to be told of it, &c. I answer, That from this obiection may arise a double question; whereof the first is. Whether the assertion of our adversary be true or false, and then, whether it bee a brotherly part, first to disulge it. though it were true indeede, vnro the eares of the people, before hee hath admonished his brother in private of his error. Touching the ground or scope of the first, namely, whether, according vnto his as sertion, I am a Magitian or no, it shall bee fully dilcussed in the third Chapter of this present Member, where I make no doubt to proue to each welminded person (and that to the burthen of my rash accusers conscience, if he have any) that he is justly ranked and numbred amongst those, at whom the Prophet David, our Saujour CHRIST, and the Apostle Iames have aymed in the places above mentioned. As for the second, our Lord I as v s resolu veth it in these words: Si peccauerit in te frater tuus, vade & corripe eum inter te & ipsum solum; si te audiverit, lucratus es fratrem tuum: If thy brother hath trefpassed against thee, goe and tell him his fault betweene thee and him alone: if he heare thee, thou haft wonne thy brother, &c. whereby it is apparant, that mine Adversarie hath not dealt, with mee as one Christian ought to deale with another, for as much as he hath violated the Precepts of his Master Issus CHRIST in this point, and therefore this his misbehauiour

can no way be excused.

Matth. 18.25.

CHAP. II.

Here the Author answereth to some extranagant passages which his Aduersarie doth, partly in his merry moode, and partly in a Calumniating manner, object against him.

Y reputation doth a little engage mee to answer certaine extrauagant passages, which our Sponge-bearing Author maketh against mee; As for Example.

Doctor Fludd (saith hee) hath writ in the defence of Foster p. 383. the weapon-Salue, well he may, he is called, by Francis-cus Lanouius, Medico-miles, a Souldier-Physitian, and being a weapon-bearing Doctor, may well teach the weapon-curing medicine, especially setting the Armiger bafore the Doctor, the Gunne before the Gowne, the Pike before the Pen.

(Good Reader) observe this vnreasonable iest; ratifiedd. ther than sit out, the Gentleman will picke strawes, or play with a seather. What? Not one word with reason, nor yet any Syllable in good Rime, but all vpon the Letters G, and P? An excellent argument of

a simple wit.

But touching that which seemeth most materiall in this pretty discourse, I will answere with the like objection vnto that of our conceited Master of Arts: He would seeme to teach mee that the Armiger or Esquier ought to be set before the Doctor being that there is a question, whether a Knight or B 2

a Doctor thould challenge the first place, and there. fore (faith hee) the Efquier was ill placed before the Doctor, being that the Doctor is the better man; verily I thinke that it ought to be fo, and yet neverthelesse, it is certaine that now adayes a reafonable Efquiet thinketh much to yeeld place vn. to a Doctor : But this is not to our question. Hee feemes to accuse me because I say, Robertus Fluddus Armiger & in Medicina Dottor : Robert Fludd Efquier and Doctor of Physicke. I will answere and pay him with his owne Coyne. Why doth hee put the Master of Arts before the Parson or Minister, being that the Minister is the better man, by reafon of the Sanctitie of his Vocation. Hereupon it is that a Doctor of Divinitie, though of a latter standing, taketh place of a Doctor of Physicke who had his degree before him. Againe, Why doth Master Foster in his Dedicatory Epistle put the Baron of wing before the Viscount of Ascot, and the Vis count of Afcot before the Earle of Carnaruon ! And lastly, why doth hee Pag. 38. terme me Master Do-Aor, setting the Master before the Doctor? Verily, our wife brother findes a more in mine eye, but will not looke voon the beame in his owne. And now I will expresse the cause, why I put the Esquier before the Doctor. It is for two considerations: first, because I was an Esquier, and gaue armes before I was a Doctor, as being a Knights sonne: next because, though a Doctor addeth gentilitie to the perfon, who by descent is ignoble; yet it is the opinion of most men, and especially of Heraulds, that a Gentleman of Antiquitie, is to be preferred before

fore any one of the first Head or Degree : And verily for mine owne part I had rather bee without any degree in Vninersitie, than lose the honour was left me by my Ancestors. Thus faire I have thought fit to fatisfie the Gentleman in his humour, wondering at nothing more, than that he should leave the maine matter, to snarle at my gentilitie. Would he thinke it decent in mee to revile him for his lownesse of birth or ignobilitie ? For I know what he is: God forbid fuch an abfurditie should come from my pen, much lesse to vpbraid him with his gentilitie, if hee were a Gentleman indeed.

In another place hee inueigheth bitterly against

me in this manner to on minuodis wollabete blieve

The Doster, who impiously attributeth composition vn- Foster p. 48. to God, dareth falfly to attribute corporalitie unto Devils; the contrarie of which, that they have no manner of bodies, is the tenent of the Church. In a contact

I see that our Master in Arts is scarce in this marter his Arts master: hee talkes with Mersonne the Fryer his tongue, and therefore is but Mersennus his Parran, wherefore as I have answered him in Latine, so will I partly in the same sense satisfie this importunate Author in English, not with impious rearmes, according to his cultome; but modeftly. Mersennus maketh it an impictie in mee to say, that God filleth the heavenly Spirit of the World: whereupon her concludes and faith, Edit prointe Deum compositionem cum has spiritue atheres, hee therefore maketh God a composition with this athereall spirit. My.

My answere to trim is this; that the incorruptible spin rit of the Lord is in all things as Salomon auctreth. And Saint John faith; All things were made by the word, and Wild. 12-1, without it nothing was made; init was life, &c. And a. gaine, Hee filleth the heavens and vinifieth all things. What? And must I therefore attribute composition vnto God, or doe I make God part of compositions No verily, for a firmich as God in his effence is indiulfible, and therefore hee cannot bee a part in compo. fition; but hee is faid to bee in all, and over all, as he is the Catholicke Actor of life, whereupon the Apostle teacheth vs, that hee vivisieth all things, and therefore hee is faid to bee in the spirit of the world, and also without it, no division of his divine Essence being made. So also it is said, that in God wee live, mone, and have our being : and yet God is not in vs as a part in composition, but as an eternall Aotor in compositions, not mixed, but mingling the composition, in number, weight, and measure: that is, tempering and vniting euerie particle, as it were with the glew of perfect love and harmonie. And to this purpose it is said in Teb; Sieut argillam fecisi me. Nonne sieut lac fudisti me, & tanquam caseum lob.10 9. coagulafti me, cute & carne induifti me, osibusque &

neruis texisti me, cum vita benignitatem exercuisti erga me, o visitatio tua conservauit spiritum meum? whereby it is euident, that God is the compounder in mans composition, but not a part of it. His dem autual to

To conclude: I have answered this point more at large in that Reply I made to Gaffendus his Reteaion of my Philosophy, where I proue that the vertue of God is in euerie thing, as it composeth all things

et a saligh

things. But if I had faid that God entred into composition, was it so impious a thing, when the Scripture auerreth that the Word was incarnated? Jam too long in prouing that, which Master Faster taketh barely out of the Fryers mouth, but knoweth not, what eyther he, or I meane thereby; as for the denils corporalitie, I will proue it elsewhere.

CHAP, 1111 In Quomis vs

wherein the Author is wrongfully accused, by his discour-teous homebred Adversary of Magicke, and after-wards by his forcen opposites, though of a contrary Re-ligion, is excused and cleared from that crime.

T is no maruaile, though mine Aduerfarie doth rashly and vniustly wound a mans Reputation, who differeth from him in Profession or Vocation, being that his Satyricall or Cynicke passion will not spare such

learned men, as are of his owne calling or habit: for if you will bee pleased to read and observe his Dedicatorie Epistle, you shall finde there, that hee (partly, as it seemeth, being moued thereto by Envie at such as are in a better way of preferment than himselfe, and partly to insinuate and beget a better opinion and liking in his Patron) inueigheth in these verie words against some of his owne Coate; nor am I (saith hee) of their minde, which to become great by being accounted good Preachers, preach not about spice, or thrice a yeare, and then lay all their strength

on their Sermon; my resolution is otherwise, I will read

much, write somewhat, and preach often.

Loe, how hee condemneth others, and prayfeth himselfe; yea, hee doth not sticke in his Epistle to the Reader, to snarle against his Superiours in the Church, because they doe not stop his mouth with a good Benefice or Church-liuing, considering his great deserts: yea, and seeme to calumniate them, and lay Simony vnto their charges, his words are these:

Shall any man for my boldnesse thinke to set upon my skirts? Let those know, I esteeme my selfe instrainuidiam, I cannot have lesse in the Church, unlesse nothing; and if they shall endeauour to keepe me still low, let them know I looke for no good from them, that enuy at my endeauours to doe good; if I set panting on the ground, I will not refuse to be fed with Rauens to keeps me alive with Elias, but I looke not to be lifted up by any, but by Eagles; Heroicke spirits, Men fearing God and hating Simoniacall cove-

toustnesse.

He scorneth to be raysed by his Superiours in the Church, and expects onely to bee raysed by Eagles, Heroicke Spirits, namely, by such as his noble Patron is, in whom is no Simoniacall couetousnesse, as who should say, that in others there is Simoniacall couetousnesse, &c. What therefore can I expect from his outragious pen, but slanders of witchcrast, Magicke, and such like abominations? What lesse can I appeare in his sight than an anathema, one (I say) abandoned and accursed vnto the Deuill. His scandalous texts are these:

Doctor Fludd hath had the same censure passed on him,

and hath beene writ against for a Magitian, and I suppose this to be one cause, why hee hath printed his Booke beyond the Seas: Our Vniversitie and Bishops are more cautelous (God bee thanked) than to allow the printing of Magicall Bookes here.

Surely, D. Fludds very defence of the Weapon-Salue Againe is enough to make it suspected, himselfe being accused for 2. Pag. 38. a Magitian by Marinus Wersennus, with a wonder that King I AM Es (of blessed memory) would suffer such a man to live and write in his Kingdome. But if to bee accused were to bee guiltie, who could bee innocent? Master Doctor hath excused hims life in his Booke entituled, Sophiæ cum Moria certamen (cuius contrarium ve-

rum est, faith Lanouius) &c.

Heere (Gentle Reader) you may see him pull off Fludd. his hood of simplicitie or feined veile of sanctitie, which hee professed in his Epistles, and discouer the malice and enuy of his heart against me: In the first place therefore, for the better satisfaction of my Country-men and friends, I will expresse the cause, why I touched the superstitious Magia, or Magicke of the ancient Ethnickes. My scope was and hath beene to write aswell the naturall discourse of the great world and little world, which wee call Man, as also to touch by way of an Encyclophy or Epitome all Arts, aswell lawfull, which I did commend, as those which are esteemed vnlawfull, which I did vtterly condemne, as superstitious and of little or no probabilitie at all; among the rest where I came to speake of the Arts, which belong vnto the little world or Man; I mention the Science of Genethlialogie, which treateth of the Indgement of Natinities

uities, wherin I produce the great dispute which did arise betweene the two famous Philosophers Perphyrie and Iamblicus, whereof the first did hold that a man might come to the knowledge of his owne Genius or good Angell by the Art of Astrologie, namely, by finding out the Planet and Nature of his spirit, that was Lord of the eleventh house, the which by the Astrologians was for that cause called Bonus Demon or the good Angell. But Iambliwww his opinion was, that a man had neede of the Assistance and Knowledge of a higher Spirit, than was any of those which were Gouernours of Fatalitie, namely, of fuch Intelligences as were ascribed to the rule and direction of the seuen Planets: wherefore I did thereupon expresse the superstition of the Ancients with the Impossibilitie thereof. that thereby I might the better descry it & make it the more ridiculous to wife men. I then suspecting the captious Natures of some enuious persons, did there make an Apologie, to excuse my selfe and to shew the vanitie of the thing, and how full of idle superstition it was, and to shew it to bee onely Imaginarie. But I seemed there to consent with Iamblicus, auerring with him, that without the Reue. lation of that high and heauenly Spirit, which was granted vnto the Elect, none could come to the familiaritie or knowledge of his good Angell. I proue it out of many places of Scripture: Loe, this is all! Now judge (alliyee that are vnpartiall and truely learned) what an offence was here to decide according vnto my power, that great Controuersie of these two notable and eminent Philosophers,

Philosophers, which hath stucke and beene vndecided even vnto this day, being that I in the conclusion ascribed the whole Glorie vnto that sole and onely Spirit, which is the Prince and Lord of Angels and Spirits: I prosessed to write generally of all, but as I went along, I distinguished the good from the euil, that men might the better beware of, and refuse the one, and make choyce of the other. Now therefore, that I have expressed vnto you the ground, why this our Criticke and his Cynicke Master the Fryer Mersensus have slandered me with the Title of a Magitian: I will proceed to the answer of cuery member of his frivolous objections.

Dostor Fludds defence of the Weapon-salue is enough Foster! to make it suspessed.

And why I pray you?

Fludd.

Marry because he himselfe is accused for a magitian by Foster.
Marinus Mersennus.

The conclusion is much like the capacitie of the Fludd. concluder: Doctor Fludd is suspected for a Magitian: Ergo the purge of Rubarbe which he prescribeth, or rather any point in Philosophie or Physicke, by him maintayned in writings, is Magicall. Non sequitur argumentum: So Roger Bacon is accused for a Conjurer, and a Magitian Ergo the Perspective or Opticke Science, hee writeth of, is deuilish and Magicall, or at least wise to be suspected.

I but this Salue hath a Caco-magicall propertie init, Foster.

for it healeth a farre off, and not |per contactum.

Sodoth Bacons Opticke make vs to see the Ima-Flud. ges of line men to walke in the Ayre, and it is said,

that by his Art he made an Apparition of a man to walke from the top of Alhollows steeple in Oxford, to the top of S. Maries: Surely these Opticall conclusions must be Magicall, and not by naturall reflection of glasses, because these are vtterly vnknowne to M. Foster and his adherents, and consequently are to bee condemned as diabolicall. But to come to the purpose; M. Foster it his eies had beene so fauourable, and his will so charitable, as to have looked on my answer to Mersennus in the desence of that point, before hee had judged, he would without doubt, aswell as hundreds of other men, whereof some are Church-men. of no meane ranke, and many Doctors of Physicke of excellent learning, have averred, that D. Flud had answered Mersennus to fully, aswell in that accusation, as all other points layd by him vnto his charge, that he could not bee able any way to reply against it. And it is well knowne heere in England to fuch as have beene conversant beyond the Seas, that the sufficiencie of my answer hath so satisfied the learned, afwell in Germany as in France, that hee hath beene by them much condemned for his flanderous wilting, and esteemed of but meanely for his small learning and indifcretion. Now the ground of his malice vnto me was, for that hee having written of the Harmony of the World, and finding that a Booke of that subject set out by mee, was verie acceptable to his Countrey-men, hee invented this flander against me and my Harmonie, that thereby hee might bring his owne into the better reputation. But what did I fay? That hee was accused and condemned for that his slander by some in France, yea, verily his dearest companion,

companion, who by reason of his insufficiencie, was easily perswaded to take his cause in hand, and to answer for him, I meane Peter Gassendus, his friend and Champion, chideth his Mersennus, for such his vncivill and scandalous reports against me in these verie words: Ac Zelus quidem quo tu Mersenne eucetus es commendari cum debeat, attamente latere non potest, quin Gassendus admodum durum sit viuenti in Christiano orbe appellari Cacomagum, Hæretico-magum, fætidæ, & horrendæ Magia Doctorem, & propagatorem, audire, non esse ferendum huiusmodi Doctorem impune, prouocato Principe, vti de illo pænas sumat, minisque etiam adhibitis, eundem propterea breui submergendum fluctibus æternis, &c.vt nihil dicam de Atheismo atque hæresi quam tu quoque obijcis Fluddo. Hac nempe sunt, qua Rufini, aut D. Hieronymi irritare patientiam potui fent. Alter enim cum patientiam requirat in cateris: qui vel tamen unius Hareseos crimen ferat, aut di simulet, hunc clamitat non esse Christianum; Alter verò, nolo (inquit) nolo in suspitione Hæresios quenquam esse patientem. Quidfecissent in crimine, seu suspitione, aut Atheismi, aut Cacomagia?

These are the very words of Mersennus his chiefe friend, which I interpret thus: And although (my Mersennus) the zeale wherewith you are moved against Fludd is to bee commended, neuerthelesse you cannot bee ignorant, how grieuous and intolerable athing it is vnto any man that liveth in the Christian world, to be called awitch, or euill Magitian, a Hereticke-Magitian, or a teacher, or divulger of foule and horrible Magicke: and that such a teacher is not to bee suffered unpunished, also to prouoke the King or Prince to punish him, and besides all this to threaten him; saying, that for that cause hee Sould

(Suffering

Should bee drowned or drenched in the eternall, Lake and so forth. Besides the Atheisms and Heresie, which also you obiost and lay to Fludds charge. Verily, these are things which would stirre up the patience of Russinus or S. Icrome, whereof the one when hee requireth patience in other things, yet hee concludeth, that hee which can be are or dissemble with the offence of one heresie, he crieth that such a man is no Christian: The other saith, I will not that any man should bee patient in the suspicion of Heresie; much lesse to be accused or suspected of Atheisms

or naughty magicke.

In which words our English world may discerne first, how this my honest dealing and morall forren Aduersarie doth checke his vnciuill friend, whose part hee vadergoeth, for his immodestie and small discretion: and next doth teach my home-bred Aduersarie a great deale of manners or behauiour in writing against an Aduersarie; namely, not to contend with foule and scandalous language, but with acute arguments, and those to the purpose, armed with the truest reasons of Philosophie : Doth not Master Foster blush now to see his mightie and magnanimous Author Marinus Mersennus checked by his judicious friend, whom hee himselfe hath elected, aswell for Vmpeere as Stickler in his cause? Yea, and a chiefe Champion to defendit, for calling me vniustly a Magitian and other misbeleeming names? Yea, is hee not ashamed, if hee hath any, to choose out a lying and salse Author for the propagating of his Brothers flander? If this be not fo, aske Gaffendus.

But hee will no doubt reply, that this speech of

Gassendus

Gassendus to Mersennus doth not take away for all that the suspition of Magicke from Doctor Fludd, though hee reproueth his friend for vsing him with so rough tearmes: To which, for his better satisfaction, I produce this other place out of Gassendus his Reply against me, in his friend Mersennus his behalfe:

This is the Title of his Chapter, being the 20.

Gaffendus fol. 144.

Adlibri tertij Caput primum. Depulsa Fluddo Atheismi, Hæresios, & præsertim Cacomagiæ suspicio: (that is) To the first Chapter of the third Booke, wherein Fludd is cleared from the suspition of Atheisme, Heresie, and especially of Deuillish Magicke.

He speaketh thus by way of Counsell to Mersennus.

Restat suspicio Cacomagia, de qua prasertim quastio hac est, veruntamen non vii ipsum Diabolicis illis artibus, argumento mihi est, quod Diabolos esse non credit (aut non videatur credere) quales nos vulgo intelligimus à Cacomagis vsurpari. (that is) There resteth nom the suspition of Euill-magicke, of which especially the question is made, but this is an enident argument unto mee, that hee is no such Magitian, because hee doth not beleeue (or at least wise maketh semblance not to beleeue) that there are such Deuils as wee imagine to bee familiar with witches.

Let Master Foster therefore see, vpon what sickle foundation hee hath layd the false and malignant slander of an Euill-Magitian on mee. But alas! I smell a Rat (for I will vse his owne wittie phrase)

he careth not how he may disgrace any one, so that he might thereby the better serve his owne turne. Because I have produced in my Mysticall Anatomy a naturall reason for the Weapon-Salue, which hee neyther can, nor, for all his poore reasons expressed in his Booke, shall be able to refell, therefore, forfooth, I must be numbred amongst the Magitians. And wherefore? Marry because Mersennus hath giuen the same censure on me, And who is Mersennus? A rayling Saryricall Babler, not able to make a reply in his owne defence, and therefore being put to a Non plus, hee went like a second lob in his greatest vexation to aske Counsell of the learnedst Doctors in Paris: And at last for all that, he fearing his cause, and finding himselfe insufficient, procured by much Intreatie his friend Peter Gassendus to helpe him, and called another of his friends vnto his affistance; namely, one Doctor Lanouius a seminarie Priest, as immorall as himselfe, and one that professeth in his Iudiciary Letter much, but performeth little. And in good faith, I may boldly say, that for three roaring, bragging, and fresh-water Pseudophilosophers, I cannot paralell any in Europe, that are so like of a condition, as are Mersennus, Lanouius, and Foster: all three exceeding terrible in their bumbasting words, imagining to quell and make subject voto their thundering braues the stoutest Schollers of Europe, if they cared for them, and did esteeme them more than Bugbcares to skare away Crowes or frighten little Children. As for Peter Gassendus I finde him a good Philosopher, and an honest and well conditioned Gentleman, inft aswell vnto his Aduerlary Aduerlary as friend, not passing beyond the bounds of Christian modestie, but striking home with his Philosophicall arguments, when hee seeth his occasion.

Mersennus his words in his Epistle to his Patron (wherein hee seeketh ayde of this his friend Peter Gassendus) are these, translated in English as neere as I can.

My learned friends, they being heard, I would also aske counsell of my friend Gassendus, who departed into Germany a while since, I did pray and beseech him, that hee would seriously write backe wnto mee, what hee thought of Fludds workes: for I did coniecture that hee by reason of the curiositie, which hee had to attaine unto eueric kinde of Philosophie, would for a certaine penetrate also into this Philosophie, under which, Fludd doth hide his impieties, &c. Thus you see, that this good Fryer confessent that hee vnderstood not Fludds Philosophie, and therefore was faine to pray Gassendus to assist him, which when Gassendus to his power had performed, with unspeakable ioy hee uttereth these words:

Behold, when Fludd in answering mee would hide himselfe under senses of Scripture, as lurking holes, my Gassendus hath so brought him out of them, and so disconcredhis Cabal, that I thinke my selfe satisfied with

this discouery onely.

See here Master Foster, the crauenly & cowardly Fryer, whom you take for your Author and Master: And well you may, for like Master, like scholler.

Da Judge

he careth not how he may diffrace any one, so that he might thereby the better serue his owne turne. Because I have produced in my Mysticall Anatomy a naturall reason for the Weapon-Salue, which hee neyther can, nor, for all his poore reasons expressed in his Booke, shall be able to refell, therefore, forfooth, I must be numbred amongst the Magitians. And wherefore? Marry because Mersennus hath giuen the same censure on me, And who is Mersennus? A rayling Satyricall Babler, not able to make a reply in his owne defence, and therefore being put to a Non plus, hee went like a second lob in his greatest vexation to aske Counsell of the learnedst Doctors in Paris: And at last for all that, he fearing his cause, and finding himselfe insufficient, procured by much Intreatie his friend Peter Gassendus to helpe him, and called another of his friends vnto his affistance. namely, one Doctor Lanouius a seminarie Priest, as immorall as himselfe, and one that professeth in his Iudiciary Letter much, but performeth little. And in good faith, I may boldly fay, that for three roaring, bragging, and fresh-water Pseudophilosophers, I cannot paralell any in Europe, that are so like of a condition, as are Mersennus, Lanouius, and Foster: all three exceeding terrible in their bumbasting words, imagining to quell and make subject vnto their thundering braues the stoutest Schollers of Europe, if they cared for them, and did esteeme them more than Bugbcares to skare away Crowes or frighten little Children. As for Peter Gassendui L finde him a good Philosopher, and an honest and well conditioned Gentleman, instrusswell vnto his Aduersary

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Mersennus his words in his Epistle to his Patron (wherein hee seeketh ayde of this his friend Peter Gassendus) are these, translated in English as neere as I can.

After I had communicated with the Counsell of all my learned friends, they being heard, I would also aske counsell of my friend Gassendus, who departed into Germany a while since, I did pray and beseech him, that hee would seriously write backe unto mee, what hee thought of Fludds workes: for I did coniecture that hee by reason of the curiositie, which hee had to attaine unto everile kinde of Philosophie, would for a certaine penetrate also into this Philosophie, under which, Fludd doth hide his impieties, &c. Thus you see, that this good Fryer confessent that hee understood not Fludds Philosophie, and therefore was faine to pray Gassendus to assist him, which when Gassendus to his power had performed, with unspeakable ioy hee uttereth these words:

Behold, when Fludd in answering mee would hide himselfe under senses of Scripture, as lurking holes; my Gassendus hath so brought him out of them, and so discovered his Cabal, that I thinke my selfe satisfied with

this discouery onely.

See here Master Foster, the crauenly & cowardly Fryer, whom you take for your Author and Master. And well you may, for like Master, like scholler.

Iudge you therefore (worthy Reader) whether this mans flanderous reports bee not propped vp with a found piece of flesh. A worthy Philosopher to challenge the field, and request other men to fight for him. As for Lanouius, he acknowledgeth that Mersennus hath earnestly sought his assistance also in these words:

Out of Lanouim his Epistle to Merfennus.

I cannot but approve your counsell in taking the Indgement of other men, which is, that you should not rashly precipitate your selfe in your owne cause; you have also esteemed mee to bee fitly numbred amongst those which you have made choyce of for this businesse. And verily your case is to be lamented; the which for your dignities cause I cannot suffer: I will not suffer my suffrage to be

wanting unto you, &c.

These therefore are two Champions, that are come into the Philosophers Campe or field with their friend Mersennus to tug and wrestle with me: I haue (I thanke my God) fully answered them alreadie, and mine answer is at the Print, and I would that Master Foster had a better pate and capacitie than hee hath, to make a fourth in the Reply: The more the merrien For as truth conquereth all things, if sheebee with mee I feare no colours, But to proceed with our Text.

Marinus Mersennus (faith Master Foster) doth wonder, that King IAMES of bleffed memorie would suffer such a man to live and write in his Kingdome.

To

To this I answer that King James of everlasting memorie for his Justice, Pictie, and great Learning, was by fome Enuious persons moved against mee, touching the same subject; but when I came vnto him, and hee in his great wisedonie had examined the truth and circumstance of every point, touching this scandalous report, which irregularly and vntruly was related of mee, hee found me so cleare in my answer, and I him so regally learned and gracious in himselfe, and so excellent and subtill in his inquisitiue Obiections, aswell touching other points as this, that in stead of a checke (I thanke my God) I had much grace and honour from him, and receiued from that time forward many gracious fauours of him: And I found him my iust and kingly Patron all the dayes of his life. And must I now after fo regall a Judge haue such an vostart Inquisitor as is Master Foster, to Judge and censure mee againe, and that by the ridiculous authoritie of an ignorant Fryer, whose friend doth iustly condemne him, and checke him for his flanders, and cleare mee from all fuch crimes as he objecteth against me?

Then he makes a very shrewd objection, saying, Because Mersennus writ against Doctor Fludd for a Magitian, therefore I suppose that this is the cause, why he hath printed his Bookes beyond the Seas, our Vniversitie

and reverend Bishops, &c: as before.

Though I need not answer, in this point, a man of Fludd. so enuious a condition; yet, for Charities sake, which bids me not offend my brother, I will at this time satisfie him. I sent them beyond the Seas, because our home-borne Printers demanded of me five

hundred

hundred pounds to Print the first Volume, and to find the cuts in copper; but beyond the Seas it was printed at no cost of mine, and that as I would wish: And I had 16. coppies fent me ouer with 40. pounds in Gold, as an vnexpected gratuitie for it. How now Master Foster, haue I not made you a lawfull answer? As for the Vniuersitie: I wonder my workes should seeme so male-gracious vnto it, when they are registred in two of her Libraries. And surely, if my conscience had perswaded mee, that there had beene any thing in them, which had beene so haynous or displeasant, eyther to the Kings Maiestie, or the Reuerend Bishops, I would not have presumed, to have made first our late King James of blessed memorie. and next three of the Reverend Bishops of the Land the Patrons of them; being that I, electing them my Patrons, must present them with the first fruits, and therefore must know, that if any thing had happened amisse in them, it could not bee hidden from them, whom in veritie I would bee afraid to displease, as being such as with my heart I reuerence.

Fofter p. 39

His friend Ioachimus Frisius (or rather his owne felfe, as faith Lanouius, in a Booke called Summum Bonum) excuseth Roger Bacon, Tritemius, Cornelius Agrippa, Marsilius Ficinus, & Fratres Rosez crucis from being Caco-magitians, I wonder at nothing more than that Belzebub was not in the number.

Fludd.

A fingular Diabolicall Conceit!

For the first, whether that Booke bee mine or no, I have satisfied Gassendus, whose onely ape Lanouin is: For he obiecteth nothing, but what he taketh out

of Gaffendus his Booke, To make Master Fosters worship an account I am not minded at this time, onely thus much I will say for Ioachimus Frisius, that what he hath produced out of their owne workes; in their owne defence, excuseth them, and accuseth such calumniatours as Master Foster is, who are so apt to condemne a person for that they are altogether ignorant in: Let the Readers obserue the proofes in Frisius his Booke to cleare them; and then if any will afterwards accuse them, I shall deeme them partiall. But wee must note by the way, that our Sponge-bearer must make election of Iesuites (as in his Epistle hee confesseth) and Fryers and Seminarie Priests to bee his instructors and teachers, to reply both against the Weapon-Salue and mee, when hee knoweth that they are such as can affoord neyther him nor me (as being esteemed among them for Heretickes)one good word. Nay, I will tell him for his greater shame, that their onely spight vnto me is, because they discerne my workes to bee well esteemed abroad in the world, my selfe being (as exorbitant vnto their Church) esteemed by them an hereticke. All that the greatest Aduersary I have, euen Marinus Mersennus himselse aymeth at, is to haue me change my Religion, & to gaine me to their side, & for that intent he promiseth me, if I will leave my Herefie (as he termeth it) many rewards & courtesies. But I finde here at home euen amongst our owne Religion, some men lesse friendly and greater enemies vnto me and mine honest endeauours than abroad. Mersennus his words are these, after hee had thought with great tearmes to terrific mee. Marinus

Marinus Mersennus out of the 1744. Columno of his Commentary vpon Genesis.

But if you Robert Fludd will leave your Herese, I with my friend will heartily embrace you, and will exther face to face speake with you, or by Letters conferre with you about certaine Sciences, and I will desire him not to write against you; but that you may bee received by the Grace of the divine power amongst the Children of the Catholicke Church, that you together with us may eternally celebrate the Divine praises in the place of blisse; if not, thou wilt be tormented with eternall stames; as it is certaine that Heretickes shall, and those that goe from the Catholicke Religion, which your Ancestors did embrace: especially such, as persist obstinately in their Herese, will certainely be damned: For Gods word is true and unfallible, wherefore examine seriously your conscience.

In another place hee wisheth, that leaving my Heresie, I would in your with them in the correcting of Arts, telling me, what an applause I should have for so doing, of

euerie Common-wealth.

This I speake to some of my Countrymens shame, who in stead of encouraging me in my labours (as by Letters from many out of Polonia, Sueuia, Prussia, Germanie, Transpluania, France and Italy I have been) doe prosecute me with malice & ill speeches, which some learned Germans hearing of, remember mee in their letters of this our Sauiour Christ his speech: Nemo est Propheta in sua patria, No man is a Prophetic his owne Country. It was not for nought the wise man said: Qui scientiam addit, addit & dolorem; & quod

in multa scientia multa sit indignatio : hee that addeth voto himselse Science, contracteth vnto himselse. much paine and vexation, because that in much science is much indignation. As for my part (without any bragging of my knowledge bee it spoken) I. speake this feelingly; but the sincerity of my guiltlesse conscience bids me have patience. And now to the last Member of the Text.

I wonder at nothing more (faith hee) then that Belze- Foster. bub was not in the number, &c.

Marry I will tell him why, If it had been true that Fludd. thevse of the Weapon-salue is witchcrast, and the vfers thereof Witches and Conjurers, (as he boldly faith)how I pray you should Belzebub bee missing from our company? But being that it appeareth falle before God and man, it should seeme he was busie in the animating of his Ministers; namely of those calum-niators & slanderers, which abuse and scandalise publikely not only Gods good creatures, but their brethren also. He is bulie (I lay) to instruct and incite such his worldly children, true imps of darknesse, to judge salse judgements, and to accuse the innocent: And this is the reason that M. Foster and his likehaue, missed to find Belzebub or the Diuell in this number; for a much as he is neerer them then they are aware of

by the Rules of Theology and Resides of Nature.

Dienar

His maine Arguments in his first Article, The designation of their effects shedre effects esterning

The Second Member

mules scientia mulea sit indignatio : hee that addeth

In which, the vertuous validity of M. Fosters Sponge, in wiping away of the Weapon-Salue, is squeesed out and quite abolished, that thereby the wounded reputation of the Weapon-Salue may be restored against vnto his wonted splendar and glory amongst men.

CHAP. I.

In which all Objections touching the Question proposed by the Spange-bearer, are answered.



He maine scope of the whole businesse is contained in this Question, which he proposeth thus:

Question.

Whether the curing of wounds by the Weapon-Salue, bee Witchcraft,

and unlawfull to be vied?

M. Foster considently affirmeth it; and for my part I must as earnestly deny it. He offereth to proue it 2. manner of waies: First Naturally, and by Naturall Philosophy: Secondly, Supernaturally, namely, by Theologicall and Ecclesiasticall testimony. Let vs see therefore how he can proue it to be witchcrast by the Rules of Theology and Reasons of Nature.

His maine Arguments in his first Article.
All lawfull Medicines produce their effect, either by
Divine

Rollers ob - ictions p. 4.

Divine Institution, as Naamans washing himselfe in the, Riner of lordan to cure his leprofie. The Poole of Bethef. da's curing such mentred in after the Angels stirring its or else by naturall Operation, according to such vertues as God in the Creation indued such Creatures with, whereof the same Medicines are composed, as the lumpe of figgs to cure the Impostume of the King Ezckiah, as the Wine and Oyle, with the which the wounded man was cured by the Samaritan.

But this Weapon-Salue worketh none of these wayes : Ergo the Cures done by it are not larefull; but prestin gious, Magicall and Diabolicall.

The minor is denied

I prome it two manner of wayes. First, it is not by di. Foster. nine Institution, became it is no where registred in Scripture. Secondly, it workes not naturally because it worketh after a different manner from all naturall Agents: For it is a Rule amongst Dinines and Philosophers, that nullum agens agit ad distans: who foever worketh na wrally, worketh either by vertuall or natural Contact; But this Weapon-Salue workes by neither, therefore it workes not Naturally . It worketh not by corporall Contact, for the bodies are disioned some 20, miles or more, wherefore (if lawfull) it must needes be performed by a vertuall Consact. But not so neither, because all Agents working after this manner, worke within a certaine distant and limited Sphare of Activity. The Loadstone doth work but at a small distance.

Vnto your first reason I answer, that it doth not follow, that because it is no where registred in Scripture, therefore it is not of divine Institution: what? because figgs, wine and oyle, yea, and clay temper-

Cor. 1. 1'.

ed with Spittle, are noted in Scripture, for externall Medicines, therefore must thevse of causticke, veficatory, healing, fluxing, and fuch like other externall Medicines daily vsed by christian Physicians, be reputed for vnlawfull Magicall & Diabolicall, because they are not registred in Scripture? Or is nothing instituted by God, but what Scripture maketh mention of how then can that faying of the Apostle be true, that God worketh all and in all? If all and in all; then worketh hee also all Acts and operations, as well occult and mysticall, as those which are manifest and apparent vnto sense: and therefore all Acts are instituted by God. Because according to Scrip. ture, Quod Dens non vult non facit; what he will not he doth not; but when he lift, and according vnto his will hee worketh in Heauen and in Earth. As therefore he instituteth nothing, but what must bee effected; so nothing is in the whole world effected; which hee doth not will, institute and decree. Whereupon the faid Apostle concludingly saith: Ofhim, by him, and in him are all things. But I will Thew this more at large, where I will handle this very Question negatively, namely, where I prooue the weapon-oyntment lawfull and not cacomagicall.

Rom, II.

Fofter.

Vnto your fecond I say, that it is of no more validitie then the first. The maine Axiom of the vulgar Philosophers, vpon which you ground your proofe for the excluding of this Salue out of the lift of nature is this : Nullum agens agit ad distans. Vpon this you frame out this Argument.

What soewer worketh Naturally, worketh by corporall or vertuall Contact; But this worketh by neither: Ergo. is worketh not naturally? Firit,

29

First, concerning that Axiome in Philosophy, I Fludd. know and can proue it by experience to bee falle. For the fireheateth ad distans: The lightning out of the cloud blasteth ad diftans. The Bay tree operateth against the power of thunder and lightning ad distans. The force of the canons bullet killeth without touching ad distans. The sunne and fire doe act in illuminating ad distans. The Loadstone doth operate vpon the Iron ad distans. The plague, Dysenterie, small pocks, infect ad distans, &c. But to make all this good you adde to the Axiome and fay: agit vel per corporalem vel virtualem contactum, instead of Agit addiftans: I will answer first, that the Maior is vnfirme. For I would have you know, that lightning may move the Aire violently, and the Aire mooued by contact of the Agent, which is Lightning may stupisie, and strike dead : so that in this case, there is neither vertuall or corporall contact of the Agent, but an Accidentall comming betweene the vertuall Agent and the Patient. The like is euident in the Canons bullet, which flying by a person, without any vertuall or corporall contact, doth cast the person on the ground; for the Agent being the bullet, moueth the Medium or the Aire violently, and the Aire being fo moued casteth downe the person: But though I let the Maior passe for currant; yet neuerthelesse the Minor is altogether halting. For I affirme, and it is euident to every mans capacity, that this medicine doth cure by a vertual contact, namely, by a Simpathetical property, which doth operate inter terminum à quo & illu w ad quem, betweene the beginning and end magneti-

cally and occultly or mystically.

Eofter.

The Miner or Assumption is proved thus.

All Agents working by a vertuall Contact worke within a certaine distance, and limited spheare of Activity. The Leadstone worketh upon Iron by a vertuall Contact. but it workes but at a small distance. Fire is the most raging Agent of all, but a fire of 10. miles compasse cannot burne, heate or warme a man 2. miles distant from it. The Planets excell in virtuall operation all sublunarie Agents. The Sunnes light goes through the whole world; but yet a little cloud obscureth the light, and abateth the heate. The Earth keepeth the light from the Antipodes. The body of the Moone eclipseth the Sunne. Now then Shall terrestrial Agents by distance or Interposition be to. tally, and celestiall partly hindred, and shall this weapon-Salue worke from the weapon to the wound at all distances ? Shall the interposition of neither aire, woods, fire, water, walls, houses, castells, citties, mountaines, heate, cold: Shall nothing hinder or stay the derivation of the vertue of it?

Fludd.

What a doe wee have about little or nothing to the purpose. I thought you would have proceeded Syllogistically to the period of your proofes as you begunne; but I see that you finde such blocks in the way to proue your proposition, that like a tired lade you give out that manner of demonstration in the midway, wherefore I must teare this your long reply into textes, the more peculiarly to answer by piece-meale every particular thereof.

Fofter.

All Agents working by vertuall contact, worke within a certaine distance and limited sphare of Assistry; The Loadstone worketh upon Iron by a wertuall contact, but it worketh but at a small distance.

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I build.

Who faith that any vertual Contact can worke in infinitum, when the very world it felfe is limited? But by your leave, St, the felf fame specifical vertue work? eth her operation cither further or nearers as it is exalted in her actuall power and effence. As for example : one kind of gunne powder carrieth to a further marke then another: one lightning from aboue penetrateth deeper then another: In so much that it hath beene observed, that by his subtility in piercing, and force in multiplication, it hath entred not only deepe into the hard rocke; but also strucke through the folidity of the fword in the scabord and melted it, whereas other fires or lightnings from aboue have come short of their vertuall Contact. Also we find that one Loadstone is of a greater power and agility in working then an other: and therfore it draweth Iron vnto it, both at a further distance, and with a stronger force. Doth not the Scripture teach vs, that God hath given his gifts to fome men more and to fome leffe? As also some inferiour Creatures he hath made in the very same kind, more vertuous in working then another? For we ought to observe evermore (because you speake of a spheare of Activity) that the more vertuous the centrall Agent is in any thing, the larger will his femidiameters be, and confequently his circumference. As for example, the more powerful the fire is, the further will it cast it's heate Circularly: So that the spheare of activity, of the very same agent in kind, will be no way certaine; but further or shorter, according vato the power of the same Agent: And consequently observeth no certaine limited **spheare** odolo

spheare of Activity. To conclude, little doth Master Foster know the admirable power of mans vitall spirits being dilated or emitted; neither can it any way bee compared with the weake power of common Creatures or the Elementarie fire. It is a subtill influence in puritie and penetration, as piercing, yea and rather more then the influence of any star in Heauen, it is not hindered by clouds, or stopped by walls or mountaines, it is a power essential proceeding radically from God who animateth it, mouing alwayes in an airey medium; Doe not you acknowledge so much when with the Apostle you say: In God wee line, more and have our being. But to proceed.

Fofter.

The fire is the most raging agent of all; but a fire of 10.
niles compasse cannot burne, beate, or warme a man at

two miles distance.

Fludd.

Truely, Master Foster, I can scarce beleeue you For I am sure, you would find a larger spheare of Activity in such a proportion of fire, then your bodie would be able to endure without roasting. For if, Vis vnita sit fortier, if (I say) force added to force produceth a greater force, will you have a fire of ten miles compasse, not to heate, nay, not to scortch & burne two miles off? Againe, pardon mee, Sir, for I say, your artificiall fire is not the most ragingest Agent of all. For the lightning of heaven is more forcible in it's operation then our artificiall fire, for though it bee a of lesser compasse then the hundred part of 10 miles; yet, it so inflameth the aire for many miles compasse, that it maketh the Creature to sweat againe with heate. Moreouer the Olympicke

picke and starrie fire excelleth this so farre, that it pierceth many degrees further then the Elementall fire can doe: for though the Elementall fire be full of Adjuity; yet, it is cloathed with fo thicke a spirit, in which it is carried, that though it be subtile, and of the fountaine of celestiall Fire in it selfe, yet by reason it cannot mooue but in his medium or thick vehicle, namely, the artificiall fire beneath, without the thick fume or smoake of the thing combustible, and naturall, & elementall without the clouds and aire, in which it is carried, it is for that cause impedited or hindred for making fo great a spheare or Diameter in his Activity, because the vehicle, being thick, cannot without some resistance of the Aire penetrate into the same. But the celestiall fire which is the fountaine of the fire of life, by reason of his subtile spirit, which is his Ætheriall vehicle, pierceth all things, being nothing else but a subtile influence, which according to the best Philosophers aduice, doth pierce without any relistance, thorow rocks and stones, even to the very center of the earth, as experience it selfe doth witnesse. For else (say the Philosophers) this Influence could not by little and little produce in the bowels of the earth the formes of metalls and precious stones more or lesse noble, according to the worthinesse of that starrie spirit, which sent downe that influence and purenesse of that mercuriall vapour which it animateth. But yet the life of man, I meane, that refined spirit by which man liueth, is more subtile, pure, and exalted then it: And therefore of a greater Activity, as shall be manifested hereafter.

The

Fofter.

The Starres celestiall excell all sublunarie Agents: the Sunns light goeth through the world; but yet a bittle cloud obscureth the light and abateth the heate. The earth keepeth the light from the Antipodes: The body of the Moone eclipseth the summe, &c.

Fludd.

If the starres celestiall excell the sublunarie Agents, then was Master Foster to blame, to say before, that the terrestriall fire, was the most raging. est and powerfullest Agent of all. But in this hee commeth to me: for if the celestiall Agents be more potent then the fublunarie, it argueth that it hath a greater spheare of Activity, and can fend out his Diametrall beames, further then either Loadstone, fire, or such like sublunarie things, in which, though the agent celestiall be, yet it is so closed and encombred with a groffe spirit, or compacted body, that it cannot operat, as in the graine of corne it appeareth, whose internall and centrall fire, except it be set at libertie, will not move from the superficies of the Earth vp toward heaven and multiplie. But to the purpose: what a story doth our Author tell vs of the Sunne, the Sunns light, the Eclipse, the Interposition of the Earth betwixt the Sunne in our Horizon, and the Antipodes, the impediting of the Sunns light by the interpolition of a cloud? Verily, it is more to shew his small skill in Astronomy and Philosophie, then to touch truely any thing that is material to our argumet. For, I am sure, he is not ignorant, that there are two things more besides light which are exactlyby Philosophers to be considered (to wit) motion and influence. If he will fay that influence can be stoped by clouds, by interposition of

flarres:

starres, by aire, by water, or by earth, he erreth and knoweth no Philosophy: metu, lumine, & influentia operantur stella, & non solo lumine; The starres operate by motion, light, and Influence, not by light onely. The visible light may bee obscured to vs, but the Influence will flow without reliftance. And to this purpose speake the wisest Philosophers.

Now then shall terrestriall agents by distance or interpostion be totally, and celestiall be partly hindered, and shall this Weapon-Salue worke from the weapon to the wound at all distances? Shall the interposition (I say) neither of ayre, woods, fire, water, walls, hou es, castles cities, mountaine,

&c: hinder the derivation of the vertue of it.

First, I say that the originall ast in this cure is u- Fludd. eth from the wounded person to the ointment, and not (as he faith) from the ointment to the wound. Next, I told this busie Gentleman before, that makes so much adoe now about nothing; that for asmuch as this spirit proceedeth from a celestiall influence animated by God, therefore it hath no such stopps and rubbes; neither is this subtill of all subtill creatures any way impedited in his descent to feed & nourish that species, vnto which, from the creation of the species it was ordained; but we must know thus much, that before it came downe it was Catholicke and generall; but after it did penetrate into bodies, it endueth a specificall and particular nature, and hath an especial! Sympathie with a nature like it selfe, and for this reason, the wounded mans spirit penetrateth through the vehicle of Aire, in which the bloud is conuayed vnto the ointment, and naturally affects the oyntment: so much the F2

the rather, because that bloud was ayre, and ayre is dilated bloud in his internall, and that I can ocularly demonstrate: and also the principall ingredient of the oyntment was of the bloud; wherefore as we fee the Sunne by his beames doth fend out his fpirit into a graine of corne in the Earth, and hath his lively influence or effentiall beames of Emission continuated with his like; nay, the very same that lurketh in the dead and corrupted graine, and so by little and little reviveth, that which was as it were dead and buried in corruption, making it to thriue and vegetate with multiplication : euen foand no otherwise the Sunne of life in man living and moving yet in man, as the Sunne in the great world, hath his lively beame of influence continued vnto the spirituall sparke in the dead bloud, which is all one with the influece emitting, but buried in a dead bloody corporall graine, namely, the dead blood conveyed to the oyntment, the which oynt. ment we compare vnto a good, a wholesome or a comfortable earth, most proper for the nourishing of fuch a hidden spirit as lurketh in the bloud, being that they, namely, the ointment and the bloud transferred or committed vnto it, are no strangers to one an other, but as homogeneall, or rather as well acquainted as one specificall body is vnto a Spirit of the same degree in nature, for as much as the body of the oyntment is compounded (according vnto my receipt) of bloud, fat-flesh and the mosse or excresence of the bones of the same Microcosmicall Species, though not individuum, all which are animated from that Spirit of life which abideth in mans bloud

bloud: The Influence therefore of life issuing from the Microcosmicall or humane Sonne and affifting reuivifying and multiplying by little and little the hidden graine of life in the amputated bloud now inthe oyntment, and also exciting the potentiall or sopified Spirit in the oyntment, no otherwise then we see the Sunne of Heauen to stirre vp, in the fpring time, the Spirits of the earth which the cold winter had stupesied and benummed, leaueth not to operate betweene both extremes, vitill the par-

ty doth recouer.

This is the true Mystery of the Question, and I will stand to it, that the vse of the earth to rott, rayse vp, and multiplie the graine of wheat is Magicall, Diabolicall and vnlawfull, if it can be truely demonstrated, that the vse of this oyntment is witchcraft and vnsufferable; for their mysterie of multiplication, reviuification and conjunction of the viuifying spirit of the one, with the viuisied spi-Fit of the other, is all one and the same. It was a type by which St. Paul doth teach vs the Resurrection, namely, by the dying and rotting of corne in the earth; and as for the operation of the Sunne in the graines multiplication, every plowman will instruct you in it. Now for a conclusion vnto this, we fee that sometimes the Sunne is further off, and somtimes nearer, and yet more or lesse, he doth not cease to operate by vegetating and multiplying in Animals, vegetables, and mettalls: I must now heare his conclusion.

O Agent above all Agents, certainely the Angels of Heaven cannot worke at such a distance, onely God whose E Sence

Foster.

Essence is infinite, who is omnia in omnibus, All in all, can worke thus, because from him nothing is distant at all, for in him we live, move and have our being, Acts 17.

Fiedd.

Leave your admiration! It is nothing to this our text; you have opened your owne Absurdity, I would have you now abandon the abolishing of our Weapon-Salue, and make vie of your Sponge, to wipe away the staines of your owne error, which you have fully expressed in this your assertion; for by it you have overthrowne your tenent: you fay after your admiration aboue admiration, that the Angells of heaven cannot works at such a distance: Therfore I conclude thus; Ergo much lesse the Angells of hell, for they are darker, and therefore of a lesse extension; Now you said before, that a cloud will take away the Sunnes Light, therefore surely the Diuellbeing an Angell ofdarkenesse, must be more impedited in his vertuall operations, and confequently in the extension of his power then the Angells of light. But (fay you) it is the power of the Diuell that makes this oyntment to doe such feates at so farre a distance, for else it were not witch-craft nor diabolicall: Then you conclude thus for me, onely God whose Essence is infinite, and is all in all, can worke thus, &c: And can hee fo lindeed? And will Master Foster then attribute this act vnto the Diuell, the worst of Angells; and so commit worse then ordinary Idolatry, to arrogate that to the Creature, nay to the Diuell, which by his owne confession belongeth to God? Will you confesse that he is all and in all, and will you make the Diuell more All in the goodnesse of healing then God himselfe?

himsels? Will you acknowledge with the Apostle, that God operats all & in all, and will you attribute his worke (the fruits whereof is goodnesse) vnto the Diuell, whom he predestined and ordained to punish, destroy, and marre, and not to make and heale. Doe not you absolutely conclude for the Weapon-Salue, in saying: In him we line, mone, &c.

Prob Deum atq; hominū sidem! What an error is this, in so eminent an appearing Philosopher, nay, in a Theosopher? The world may perceive by this, that Quedam videntur & non sunt: But to proceed vnto the period.

Let the indicious and Religious Reader indge then if Foster.
the weapon-curing mediciners make not a God of their wnguent, and commit not Idolatry in attributing that to a
little smearing syntment of their owne making, which is

proper to God onely, the Maker of all things

You are deceived, Sir, they make not a God of Fludd, the viguent, but give hearty thanks vinto him for that bleffed gift of miraculous healing, he hath beflowed on the vinguent. Neither did the lewes attribute the curing property vnto the Poole of Bethesdaes, but vnto Gods curing or salutiferous Angell, which imparted that gift vnto it. Wherefore Lwould have you (good Sir) and all the world besides to know that all suspicion of Idolatry is in this cale taken away from the mediciners, for almuch as due acknowledgment and veneration is ascribed by them vnto God onely, for his grace in healing, manisested by this oyntment: Yea verily, rather the stile of an Idolater ought rightly to be imputed to your selfe(Sir) who so impiously dare to attribut theic.

these good healing blessings of God vnto the De-

uill, the worst of creatures.

Againe, we deny that it is the artificiall compoficion, made with mans hands, that cureth, but the naturall ingredients of the composition, which God hath originally endued with such an occult and mysticali vertue in curing: To conclude this point, if the iudicious Reader will well ponder the words of M. Fosters Text, he shall finde him to be in itan Apostat or Heriticke vnto his owne tenent or Doctrine; for his affertion, which hee seemeth so Giant-like to maintaine, is, that the Weapon-Salues cure is diabolicall, or effected by the subtill art of the Dewill but in this Text hee dotingly faith, that the mediciners attribute that unto the Salue or little Smearing oyntment which is proper to God onely . which if it bee true, (as true it is) then is Master Foster in an abominable errour, to affirme this cure to be onely the act and operation of the Deuill, and amongoved

Thus (Gentle Reader) you fee the efficacie of this mans reasons, as well Philosophicallas Theologicall, whereby he seemeth, through the Ignorance of the cause, to maske Gods Goodnesse with a pressigious visard of the Deuill: you see the improbability of it. But as penitent sinners, at the last doe convert themselves, from the Deuill to God, so (God beethanked) this Weapon-Salvehis Adversarie, led rather by a good Spirit then his owne will, concludes truely and saith, that it is not the good Angels, and therefore much lesse the Deuill, that can doe such a seate; but God onely: I reioyce at his conversion, though against his will.

Loe,

Loe, how he accordeth with his great enemy, that damned Magitian Paracellus (ashe tearmeth him) who affirmed that it was Donum Dei: As concerning his authors which he citeth against it, I esteem them not; there are as many for it of a better authority and Judgement. For they are neither your Schoolemen, who deale onely in imaginary speculative Philosophy; nor learnes Robertithe Lefuit, and such like phantafticall Theorickes; but learned Physicians, great Philosophers, both theorically and practically profound in the mysteries of nature, and therefore the fitter persons to discusse a businesse of this phylicall nature: Among it the which I nominat, in the first place, the Bishop Anjelme, who for his integrity, deepe learning and holinesse of life, is canonized a Saint: and then amongst the deepe Philosophers and Physicians, which have been conversant in the Mysteries of God and nature, Theephrastus Paracelfus, whotearmes it infily Denum Dei, Cardanus, Ivannes Bapista Porta, Ofwald us Collens, 10annes Ernestus, Burgranius, Rodulphus Goclinius, 10annes Baptifia ab Helmant, and many other excellent and well experimented Philosophers & Phylicians, who as well by the practicall are of Alchymy (then which there is no Science in the world that doth more ocularly bewray and discover the hidden mysterics of Nature) as other assiduals obsernations grounded vpon proofe, and not on imaginary contemplation onely, have like true philosophers, dived into this mystery of healing; Men (I fay) who have beene as subtill to eschew, and wa. ry to foresce the Diuels craft, yea, and to distinguish his

his act from that of God in Nature, as Mafter Fo. fter or any other of his pædagogicali Rabbies: And although some superstitions Physicians of this king dome (fuch, I meane as are apter rafhly to judge this bulinesse then to ponder it with due consideration) may feeme to be aduerle vnto it, yet, they cannot choose but know, that Plura latent quam que patent, there are many thousand things more that are hidden in the secret closet of nature, then commonly man doth know; or can at the first discerne.

And therefore, if they are ignorant in this my-Acry, it will produce an effect of their highest wifedome to hold their peace and not meddle in the censuring of it, as being affured that there are many things hidden in Nature, which fall not in the

spheare of their capacity, verbum Sapienti.

Againe, I esteeme it a thing fit for freshwater Souldiers in Philosophy, and not for a settled perfon in the secrets of nature, to say tpse dixit: this man, or that man faith or writeth thus and thus, Ergo it is so: because, bumanum est errare. Ti's most familiar even in the wifest men to erre, but it is the best wisdome in a Philosopher first to diup wisely into the Mysteries of God in Nature, and then, being confident to conclude demostrariuely; and not according to other mens sayings, but on his owne knowledge.

Now seeing Master Foster hath done his worst for the vilifying and calumniating of this excellent Medicine, vuto which by manner of opposition I have, as yet, but superficially, and by way of solution of his objections answered. Thope you will

give

give mee leave to doe my beft, to squeele out of his formidable Sponge, the Weapon-Salues reput tation, which like a cormorant it hath devoured and fucked vp. Hours one remembers and bas sowner, grally The Question, lauron and mi ein yel

Whether the cure of wounds by the Weapon-Salue, bee witchcraft and vnlawfull to be vsed?

Chierre confloque enitage (First, Theologically. I deny it, and maintaine Lastly, Theophilosoit two manner of wayes: | rest natural Philosoand proparptine, whole truth of the proposed Oceftion, and exoreffe the true refolution of it, to occ

cleaneadverleand IN A HO that which he ma-

Herein the vertue and good operation of the Weaponoyntment is produed to be the Cift of God; and not any act of the Diuell.



After Foster faith that Paracelfus af- Pag. 10. firmeth the vertue of this medicine to bee Donum Da, the Gift of God: wherefore hee is very angry with him, and called him a witch, a Conjurer and a Magitian; Hee

is well ferued that will preach goodnesse, either to a mad man, or an vinthankfull person, or to one that is zealous without understanding: But whereas Master Foster bath done his best to prove the vie of this ointment to bee Magicall, pressigious and

Diabo-

Diabolicall, Ihope I shall demonstrate the contrarie upon the same soundations, ascribing the due and right belonging unto God, unto the right owner, and depriving the Diuell of that, which

by his instruments he hath falsely vsurped.

As before we presume to build any stately Palace, wee must lay a strong foundation, to vphold the whole fabricke thereof: euen so before we enterprize to establish or rearea strong Castle of defence to serue as a firmer Negative opposition against mine Aduersaries affirmation; I thinke it fit to collect some firme grounds or spirituall arguments, which, in lieu of corner stones may statuminate and prop vp the whole truth of the proposed Queftion, and expresse the true resolution of it, to bee cleane adverse and different from that which he ma. keth shew of. I will therefore imitate him in making my entrance into this enquiry with this Sillogistical argument grounded on his owne confession which he maketh Pag. 7. The Angels of Heaven, Saith he cannot worke at fuch a distance onely God whose Essence is infinit, and is, omnia in omnibus, all in all can worke thus cell the vertice of the soult

If God therefore worketh all in all, by himselfe without the essential Assistance of any created spirit or body, then the Diuell is no Actor in the Weapon Salue; but God worketh all in all of himselfe, without the essential Assistance of any creature: Therefore the Diuell operateth nothing of or by himselfe, although he in his office is enill and destructive, much lesse in doing good, as is supposed by the curing through the Weapon-Salue, which

is veterly against his condition, being created or ordained after his fall for another vie.

The Maior is euident; because a Generall comprehendeth enery particular: And therefore if God operateth all in all, then the Dinell operateth nothing; but curing is an operation, and therefore

a worke onely of God.

The Minor or the affumption is instified by the Apostle in these words: There are diversitie of gifts, 1 Cor.1. 20. but the same spirit; and there are dinersitie of Administrations but one Lord, and there are dinersitie of operations, but one God; and the same worketh all in all: It is by one and the same first, that the gifts of healing are given. Whereby it is apparent, that first God by his Spirit operatethall mall, and among those operati. ons, the excellent act and gift of healing is numbred: Therefore it is not the Dinell; but God who onely healeth. Againe, the prophet faith, He fent Pfal, 107.00. his Word and healed them : And the wife man faith, Thy Word (O Lord) bealesh all things: And Saint Wild-16. John hath it, that In the Word was life, &c. Ergo all healing and viuifying power commeth from him, as ordained by him the speaker or Creator from the beginning, to informe, viuifie and create all things. Whereas contrariewise in the Diuell is Death and Destruction; for the Prophet doth testifie that he was created to destroy, Ergo nothing but affliction and wounding with ficknesse, death and destruction are to be expected of him in his created property, and that especially after his fall.

But I know Master Foster will reply, that it is true, he is Causa primaria & principalis, the prime

and

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andi

and principall cause of all things; but there are many subalternate efficient causes, which operat by themfelues, & that according to their owne inclinations, fome to good, and some to euill.

To this I miwer, that it is granted, if he meaneth organicall causes, and not Essentially Efficients; for such are the Angels, the starres, the winds, the Elements, the meteors or imperfect bodies, and the perfect or compounded Creatures; But it is most euident, that onely God worketh essentially in them, and by them all: And I proue it by many places of holy writharmonically agreeing in one sense. As for example: Ego Dominus (saith

Efa. 44. 24.

Daniel 4.

the Lord by the Prophet) faciens omnia solus, & nullus mecum. I am the Lord who operate and act all things alone, not having any one to helpe or assist me in mine action or operation. And againe: Inxta voluntatem suam facit, tam cœli virtutibus, quam &c. Hee doth what beelift, as well with the vertues and powers of Heaven, as with the dwellers on the earth, and there is not any that can resist his hand. Whereby it is most cuident, that onely God alone, without any Co. affilling Creature, doth effentially worke in each organicall Subject, as in an Instrument created for him to operate his will and pleasure by, as well in Heauen as in Earth, and that the creature without that act, is as a dead stocke, a plaine inane & vacuum without all vertue, act and operation, being vnable to doe more then the pipe without the blast of the piper. And to this effect speakes the Prophet thus: Consilium meum stabit, & omnis voluntas mea flet, &c. My counsell shall stand, and

Efa.46.10.

my will shall bee accomplished, calling a bird from the East Anarter of the world, and a man of my will from a remote Countrey, than e said it, and I will bring it to passe. I have created it, and I will doe it, whereby it is evident, that as the Spirit of his mouth, which hee hath sent out for the animating of every Creature, moveth which way the will of the Creature or inspirer pleaseth: So the Spirit of the Creature, which is partaker of his Power and Will, is immediately obedient, and bringeth his bodily case or instrument along with it, to performe his Creators Will, which is irresistible according to that other place: Deus quodeunque voluit hoc facit. 106 23.

what God would have done that he effetteth.

And this operation of God, as well by himselfe, as in his created Organs, doth extend it selfe; not only unto vulgar & manifest actions and effects; but alfo vnto arcane or hidden; yea, and to fuch as are mi raculous & wonderful, euen as this cure by the weapon-falue appeareth to be vnto the fantalies of worldly men, making them to admire and wonder at it, as a company of birds doe at an Owle in an Iuie bush, censuring after the wisedome of this world diversly, and that according to enery mans imagination. Some boldly and presumptuously proclaiming it to be the work of the Diuell; Some auerre it to bee a maine sopperie and vaine imagination in too credulous persons who by having only a good opinion of the thing, are cured: Some condemne it, as a superstitious and abominable. manner of healing, for as much as the election of. ingredients, must be done by an Astrological obseruation.

uation: And others, approaching nearer the truth, terme it a Naturall Magia, or a Magneticall of fecoet act of Nature: And some more essentially grounded, and religiously obseruing the prescribed order of holy writ, doe (as true Christians are bound to doe) referre, both this miraculous and wonderous act in curing, & cuery other wonderous worke besides, vnto that glorious God, who hath made both heaven and earth, and affigued to them by his spirit, as well those vertues which worke in the eyes of worldlings miraculously or wonderfully, as others which appeare more familiar
Plal 33. Vento their sense: according vento that of Danid, verbo Domini firmati sunt celid spiritu ab ore eius omnis virtus corum : by the Word of the Lord the heavens were established, and by the breath of his mouth, each vertue or power thereof. And their maine ground and foundation, for the maintainance of Gods right and the abolishing or taking away of all such miraculous and wonderfull power, as is falfely by blind worldlings afcribed vnto the Diuell, is prefcribed them, out of this divine and truth-telling hymne of the Royall Prophet.

Pfal-71. 18.

Bleffed beethe Lord God of Ifrael, who onely and by himselfe, worketh meruailes! Or as be hath it in another place :

Pfal-135-3

Praise the Lord, for his mercie endureth for euer, who onely doth great meruailes ! of enclubations on at going

And confequently, not any Diuell; nor Angell; nor man; nor medicine; but God onely performeth it t by that spirituall Gift of healing, he hath imparted vnto man and his creatures in their crea-

tion

tion and continued it in them from generation to

generation.

It is manifest, therefore, that onely God operateth all in all effentially, and not any created organ, bee it spirituall or corporall: and consequently, not the Diuell (who is the organ of darkenesse, ordained and animated or agitated to effect onely deeds of darkenesse, as are sicknesse and destruction, and not to be conversant in goodnesse, and especially about deeds of light, as are life (healing and preserving) As who should say, that God acting and operating effentially in all and ouerall, had not created good Angels or spirituall Organs to bring to passe and effect the gifts of life and health, which hee bath of his mercy imparted vnto his creatures; but hee must make election of that spirituall Organ, to performe such good deedes, whom he created for a cleane contrarie purpose, as shall be forthwith proued:

Gods purpose and will, as well in his Creation as after it, cannot be withstood that is, there cannot be produced an effect, con-

and butrarie to his will or decree!

But Gods will and purpose was to make the Deuillhis instrument or minister to punish and afflict with diseases, sickenesse, and death.

creation as by ordination after his fall cannot beewithflood, or contradicted by any
sin mor effect which is contrarie vinto that first will
outlined and decree of God.

Now

Dani.4.

Now for the confirmation of the Major we find it thus written: Deus iuxta voluntatem suam facit, &r. (as before) God doth his will and pleasure, as well with the celestiall vertues & powers, as with the dwellers on the earth, and there is not any that can resist his hand. And againe: Quodeung; voluit hoc facit, what God would have, that doth he. And againe, as touching his will in the creation (as before) Consilium means stabit & constitution (as before).

Efa.46. 10.

lob 23.

Gen. 50.

Rom. 9.

Prou. 19.

John 6.

againe: Quodeung; voluit hoc facit, what God would have, that doth he. And againe, as touching his will in the creation (as before) Consilium meam stabit of omnis voluntas mea siet, My Counsell shall stand, and my will shall be established. And hence it is written in Genesis, Voluntati Dei num possumus resistere? Can we resist the Will of God? And the Apostle hath it; Voluntati Dei quis resistat? Who can resist the YVill of God? Not any creature: and a reason is given by the wise Salomon, because voluntas Domini in aternum permanebit. The will of the Lord shall endure for ever. And by whom, I pray now, doth he operat & bring.

originall ordinance, even by him who is a rebell vnto all goodnesse? Is it possible that hee, that hath not a iot of goodnesse in him, could produce and bring to passe such a gift of goodnesse and charity, as is that of healing? No, this is performed by lesus the Catholick Saviour, who is the head of potestats and powers, who altereth not one Tittle, in effecting Gods Will in heaven and in

to effect this his Will and decree to goodnesse and

healing? What by the Deuill? Contrarie to his

earth: as it i said, Voluntatem vt faciam eius qui misit me, de cœlo descendi, I came down from beauen to doe his will that sent me. It is therefore onely our Spirituall. Lord Iesus (vnto whom power is given from his

Father) who bringeth all things to that absolute

effect,

effect, which without all contradicton was decreed by the Father: And not false gods; nor Angels; nor Deuils; nor men; according vnto that before mentioned. Though there bee that are called Gods, as Corinth. 8. well in beauen as in earth, yet unto us there is but one God the Father, of whom are all things, and one lesies Christ by whom are all things. Whereby it is argued, that God the Father decreeth, as the father and root of all things, in whom complicitly and ideally they were before all beginning; but the Sonne effentially effecteth his will, and maketh every Ideal thing to appeare explicitly and really: and therefore neyther Angels nor diuels, nor starres, nor any thing elfe, but onely our Lord lefus Christ, moving in his Ministers, as well spirituallas corporall, effecteth, both in and after the creation, all things, that exist, and confedently the art of curing. And hereupon by Scripture (as it is fayd before) wee are taught, that it is the Word that cureth all those dolorous effects of lickenesse, which the diuell brings to passe: For first the Psalmist saith, Immisit in eas iram indignationis sue, iram & tribulationem, per malos Angelos. Hee fent out among st them the anger of his indignation, anger and tribulation by euill angells, &c. Heerethere. fore you see the effects of the ministery of Satan and his angels, which is to firike and wound with fickenesse. And then in another place he sheweth the immediate curer of these divellish effects, in these words: Missit verbum & sanautt eos, Hee sent his Word and healed them: And the Wife man faith: Non herba, Pfal. 107.20. aut malagmate; sed verbo tuo, quod sanat omnia, curasti cos: verily, I say vnto you also, that it is not the herbe

P(al.78-49-

herbe or animall or minerall medicine; but the gift of healing, in the faid creatures, assigned vnto them in their creation, by the word that healeth.

Efay 54-10.

As for the Minor, it is confirmed by the expresse words of the Prophet, (speaking in the person of God himselse) Ecce ego creaui fabrum sufflantem in igne prunas, & proferentem vas in opus fuum, & ego creaui inter fectorem ad disperdendum. Behold, I have created a Smith to blow the coales in the fire, and to produce a veffell in his worke, and I created the Destroyer to destroy, whereby wee may see, that the will of God was not that hee should be created, or at the least ordayned. after his fall for a healer, preserver, or maker; but for a Wounder and Destroyer, yea, his nature was made so cancrous and malicious, that hee doth not only enuy at mans prosperity, (and therefore cannot against the nature of the office which God affigned to him in his creation, or after his fall be his curing angell) but also he repineth at the excellency of God his Creator, as may appeare by the third of Genesis. Whereupon Salomon saith: Diaboli inutdia mors introinit in orbem terrarum: Death and destru-Etion entredinto the world by the malice of the disell: and therefore hee is farre from doing the office of healing and preserving. It is Christ which hath the office of life, preservation and health, who for this cause was sent by his Father to withstand the bad acts of the divel. Diabolum habentem mortis imperium (saith S. Paul) Christus sua morte destruxit. Christby his death destroyed the diuell, having the power of death under him. It is' that falutiferous emanation. of God the Father of life, which was from all begin-

nings

Wildomer.

Hebr. 2.

nings ordained to quell the divell and his malicious intents or effects. Forasmuch as Diabolus adversarius tanquam Les rugiens sireuit quarens quem devoret : 1 Peter 5.
The common adversary the divell, doth compasse about, feeking whom bee may demoure; and now is he become a physician and a turne-coat vnto that office, for the which by Gods will hee was created? Did hee kill so many when hee was a young physician, and hath hee invented now, after his long experience the weapon falue to cure fome? A pretty, witty conclusion of Master Foster, and the Tefriticall Ioannes Roberti his foster father, in this blind conceit.

But now I will be fo bold as to produce an argument for this oynement, not vulike to that which

Mafter Poster bath framed won in bo

If there be no divine institution or authority out of holy wire, to warrant any curing effect or Arrby the discil, eyther by fupernaturall or - 20 a natural means, then is there no reafon to beleene, that the cure done by the weapon-falue is effected by the worke of the divell.

But in holy writ, there is not found any fuch warthrough the helpe eyther of Supernaturall

or Naturall meanes.

Therefore it is not to be credited, that the curing vior by the weapon falue can be effected by the -no Art or act of the divell.

The Major is of the selfe same effect with that of M. Fosters argument, where he seemeth to auer, that because the vse of this weapon-fahie is not effected by divine institution, nor yet hath any test imony or example

example to confirme it out of holy writ, therefore it is prestigious. And againe (as is said before) what God hath originally decreed in the archetypicall Idea, that cannot be altered; but the diuell was ordained for another vse, quite contrary vnto the pious and mercifull act of healing.

Matth. 12,22

The Minor is proved by that which is faid alread dy; as also the words of our Saujour are very efficacious for this our purpose: For when he had cured one that was both blinde and dumbe, and pofsessed with an cuill spirit, so that (as the Text saith) He that was blind and dumbe, could fee and speake: The Pharises said, This man casteth out divelle, no otherwise then by Belzebub, the prince of dinelle; But Christ answered, Euery kingdome divided against it selfe, is brought to naught, and enery house or citty divided against it selfe, shall not stand; so if Satan cast out Satan, hee is divided against himselfe. Whereby it is cleare, that being all diseases, as well internall as externall, are by Gods decree inflicted by the divell and his angels, as being created ministers by which and in which, God vieth to execute vengeance, and to punish mortall creatures. It were a wrong vnto the Office assigned vnto him, in, or immediately after his creation, to worke violence against his owne subjects by casting them out, or curing the harmes they have effected. Wee have many places in holy writ to confirme, that Satan and his angels are contrary to the Art of curing, and are alwayes ready to hurt with sicknesses, and afflict with death; but we canot find one to testific any curing faculty in him. As for example: It is layd that there was power assig-

Apoc.7.

ned

ned wase the foure Angelts, which were by God made presidents of the soure Windes, no burt the earth, the Sea and the trees is Now every one of these were Princes of many Legions of euill and wounding spirits. Againe, the Prophet faith, God commeth from the South; the beanens were conered with his glory, and the earth was full of his praise, at his feet was death, or (as S. Ieremy hath it) Egredietur diabolus ante pedes eins the dinel will goe forth before bis feete; but other interpreters say, Aba. 3.3. the pestilence went before him, and the contagion raging Psalme 91. and destroying in the South. And David faith, Doe note feare the plague raging in the South (as some interpreters haue it.) But S. Ierome faith, a Damonia meridiano, from the Demon, or spirit of the South. We find that it was Satan, that was Gods Instrument or Organ by which hee wrought his will on 106, and thereupon hee faid to his Creator, Lay then but thy lob 1. 2. hand woon bim &c. by which words it may be fignified, that he vied more reverence vnto his Creator in that his acknowledgement, then Mr. Foster doth, in making this: Organ of sickenesse, a peremptory and absolute actor, as well in the effect of healing, as destroying: namely of himselfe, and not as hee is onely the Organ, or Instrument, by which God doth essentially worke his owne ends of vengeance against offenders. This therefore was he that wounded patient 106 with a foule botch or vicer, and incited in his spirits a fiery feauer, which made him thus to cry out in his anguish: The arrows of the omnipotent are grienous against mee, their poyson drinketh up my spirits, and the troubles of God, which are sharply set against mee, doe oppose mee, where hee attributed all 1066 vnto

vnto God, and not vnro Satan, who is his wounding Organ. Also David saw the destroying angell of the Lord between bearen and earth, with a naked foord in his band, extended against Ierusalem, who strucke a great many with the pestilence. Also Ichoua sent the killing an-

Chro.32.21. gell into the campe of the Assyrians, who destroyed every valiant man at armes in one nights space ! Also Moses, by the destroying Organ of God (vsing in steed of the weapon curing-falue, which was contrary to his of-

fice, art, and skill, the aspersion of an infectious powder) afflicted the Egyptians with vicers and puftules.

Now that it is not the Angelicall Organ; but God himselfe in the Organ, which doth essentially act and strike, it appreareth by this place, where tehe-

na faith: Girca mediam nottem, ego egressarus ero in medium Agypsi, & morietur omnis primogenitus: about midnight I will goe out into the midst of Egypt, and

every first borne shall die. But in the next Chapter it is said Ichaun transibit prater portam illam, & non sinet interfectorem seu percussorem, sen vast atorem, do-

mos vestras vastare. Godwill passe over that dore, and will nut suffer the destroyer to strike or hurt your houses.

Whereby it is apparant, that the effentiall Act of God is present with the organicall destroyer, and doth act in it. Laftly, to shew you that it was wicked spirits, which, by the agitation of their Creator, did canferhele difeales in Egypt : the Kingly Prophet argueth in these words before mentioned, Immisit in cos ir am in dignationis sua, ir am & tribulatinem permales angeles, Hee fent among ft them the flercenesseof his anger, wrath and indignation by evill angells. I can produc this by many more examples of holy

Text.

Brodus 9.

Exed.11.5.

Exod. 12.13.

Text, namely, how God doth punish and plague with sickenesse, diseases and death, by these his destroying ministers, or organicall causes, which hee created of let purpole, to performe his will in this afflicting manner; bur it cannot be prooued that hee did imploy them in the contrary office, namely, in that of healing and curing: For, when he is pleafed to cure or heale, he hath an infinity of good Angels to performe that office, all which are concluded vnder the dominion of the Archangel, Raphael, which therefore hath that name, Quafi medicina Dei,

as who should say, the medicine of God.

I must therefore conclude, that as the onely act of God, is as well to wound as to cure, so hath he ordained Instruments or Organs to serue his turne in the execution of both these operations: which are so contrary one to the other in condition, as light is to darkenesse, or good to euill. Now, that it is the act onely of God, as well to heale by his good Organs, as to strike and wound by his destroying Organs; wee learne out of many places of Scripture. Si plaga afficiet Ichona Egyptum, qui plagis af. 182.17.22 fecit, sanat cum connersi fuerint ad lebouam, If God will afflice Egypt with plagues, bee that afflisteth with diseases, can againe heale the afflicted, when they turne wnto him; And, yet, Danid confesseth, that he did afflict them with euill angels: and lob faith, Deusest qui lob s. vulnerat & medetur, percutit & Sanat. It is God that woundeth and cureth, be friketh and bealeth, and yet it was Satan, which was Gods hand to act lobs mifery. And in another place; Ego occidam, & vinere faciam, percutiam & sanabo, & non est qui de manu mes possit ernere.

Deut. 32.

eruere: I will kill, and I will make to line, I will firike, and I will heale, and there is not one that can escape my Wild. 16. 13. hand. And Salomon; Tu vita & mortis potestatem babes, deducis ad portas inferni, & reducis, & manum tuam nihil potest effugere : I how hatft the power of life and death in thine hand, then bringest into the mouth of the grane, and delinerest, or bringest backe againe. Whereby it is manifest, that it is onely God, who eyther miraculoufly, or by vertue of his creatures, which he hath instituted for this, or that wholesome purpose, that cureth, and againe woundeth, by the meanes of his organicall ministers, be they angelicall or humane. As for example: hee caufeth his Angell Raphiel, to make vse of the fish his Liver and Gall, for the chasing away of the destroying Fiend, and to heale the blind Tobias. Also the Angel did give the vertue of healing vnto the Lake Bethesdas. And againe, the Pfalmist saith, Plaga non appropinguabit tentorium tuum, nam Angelis suis pracipiet de te; but that by any authority of Text hee made vie of Satan, or any of his darke angels, to accomplish any such deed of light, or to employ any of Gods creatures, as are the Fat, Blood, or Flesh, to cure a wounded or vicerous creature, when I can finde it in Scripture, I will; in some sort beleeue it; but because that will provetoo long a fearch for Master Foster, and againe, I, finde the precedent places of Scripture to be generally against it; therefore I conclude, that the mysticall curing by the Weapon Salue is the mercifull gift of God only. Wherefore vnto him wholly, and vnto no diuell in hell, be ascribed all vertue,

power and glory, for his mercies in generall, and

Pfalme 91.

for this vertue and property of healing by the weapon-salue in particular, for euer, Amen. Blessed (I Psalme 71. say with the Prophet David be the Lord God of I frael, who onely worketh all wonders, and therefore effecteth this wonderfull manner of curing, which paffeth mans understanding. To him therefore be ascribed, for it, all praise and honour for evermore.

CHAP. III.

How by an abstruce inquisition made into the mystery of Sacred Philosophy, the question proposed, concerning the lawfulnesse or unlawfulnesse of the Weopon-Saines vsage, is resolved, and Mr. Fosters Sponge well squeesed.

> N this precedent Chapter, I have proued Thelogically, and that by pure examples out of Scripture, that the diuell was the spirituall Organ, ordained by God in the creation for an vie cleane opposite vito that of curing

and healing: and therefore it is vnlikely, that now in his latter dayes after so many destructions committed by him, in his former age, hee can become a fauer and healer of diseases.

Now wil I proue in a more euident manner, and that by Sacred Philosophy, that Gods viuifying Spirit, mouing in the ayry Organ of the World, doth by his vertuous application or aspect to the weapon-falue, effect the cure of fuch as are wounded. And I call this manner of prouing Theo-philosophicall, or belonging vnto Sacred Philosophy;

Colofia.9.

because it respecteth the nature of this manner of curing, as it receivers his effentiall act and being from God, mouing and acting in and by his creared Spirituall Organs, in and ouer all. Of this manner of Philosophy, St. Paul speaketh thus, Kidete ne quis vos decipiat per philosophiam, & inanem fallaciam, seeundu traditionem hominum, secundum elementa mandi, non secundum Christum, quia in ipso habitat omnis plenitudo dininitatis corporaliter, & estis in illo repleti, qui eft Caput omnis principatus & potestatis. Beware, lest there be any man that deceive you through philosophy and vaine deceit according to the traditions of men, according to the rudiments of the world, and not after Christ, for in bim dwelleth the fulne fe of the God-head boatly, and yee are complete in him, who is the head of Principalities and Powers. By which words hee seemeth to terme the Ethnick philosophy vaine and deceitfull, for asmuch as it is framed out, according to the rudiments of this world, which doe ordaine many effentiall subalternate Agents acting and operating absolutely and simply of themselves without any consideration had vnto the Catholicke and supreme Power of God the Father of all things, from whom radically all essentiall actions proceed, which are asteward effected by our Lord Iesus Christ, by whom all things have their being, and not from any subalternat agent, or efficient creature. For though they ferue as organicall ministers; yet they are but dead, except God apeareth and opperateth in them by his Spirit, and therefore is all act and operation attributed vnto God, as it is proued before by the Apostle, saying, one God operateth all in all: And againe

he faith: Though there be, that are called Gods in heaven 1 Co.8. and in earth; yet, winto we there is but one God, who is the Father, of whom are all things, and we in him; and one Lord lefus Christ, by whom are allthings, and wee by lim: Forchis cause is God called Alpha and Omesa, Apoc. 1. the beginning and the end, namely, as in himselfe he decreethall, and by his Word he effentially operateth and effectethall, and that immediately. Now that his very Spirit is in all things, the wife Salumon Sap. 12.1. doth intimate expressely, saying, that the incorrup, tible Spirit of the Lord is in all things, and that from the Spirit of Gods mouth proceedeth the vertues of all things, as the Prophet Danid telleth vs: which being so, it must consequently follow, that the effentiall forme or life of every Creature in this world, must depend on this Spirit, and have his centrall feate of Activity in proportion more or lesse from this Agent of Agents, who as it acteth in the Center of all things; to is it even continuat vnto the circumference, that is, from Alpha or the Center, vnto amega or the Circumference: for else would there bee a division of the divine Essence, which is impossible. And for this cause is God said to fill all, and to operate all in all; wherefore the Apostle concludeth (as before) that the Ethnick Philosophy framed out by the tradition and invention of mans wildome, is false and deceitfull; but that which is founded onely vpon Christ, is to bee embraced; because, that in him dwelleth the fullnes of Dininity, which operatethall in all, according vnto the will and decree of his Father; who is the head of all. Potestates and principalities, and confequen-

13

confequently of all Angels; And therefore Angels can effect nothing, but as he acteth in them and by them as his spirituall Organs. Loe, this is therefore that Theolophicall subject, whereby I make my strickt Inquisition into the mystery of this manner of healing by the Weapon-Salue, And thus much for a preamble to the discourse. Now to the purpose:

Wee must observe in the cure done by this Weapon-Salue three principall things, namely, the partie wounded, the Oyntment curing, and lastly, the occulte activity, which raigneth in the blood and issueth from the blood vato the Oyat-

ment.

The party wounded may rightly be compared to the world, and therefore is called a little world: he is composed of heaven and earth; namely, of spirit and body, and as the Creatour did send out his Spirit, which moved vpon the waters, and did informe, animate and viuisie them; so that (as S'. Peter faith) of them and by them were the heavens and the earth framed, and by this spirituall Word cstablished vnto this day :cuen so mans heaven and his earth are fashioned out by the same eternall spirit of life, on which it relyeth and continueth in his specificall succession, even vnto this very day. And therfore is it faid, Te are carned out of one and the same Spirituall Rocke, and that In him weeline, wee move and have our Being! and that we are the Temples of the Holy Ghoft, and the Members of Christ, and that We are in God the Father, andby our Lord lesus Christ, (as it is rehearfed before) and that Regnum Da

Maiss 11. Ads 17. 1 Cor. 3. 7 Cor. Y.

Luk.17.31.

fit intranos, The Kingdome of God is wishin us : Neither let vs afcribe this Gods goodnesse to our selves alone, fince that it extendeth it felfe to every Creature besides, though not so abundantly. For in Tobo John 1. erat vita, in the Word was life, and ludith faith in lud. 16. her prayer : Serviat Deo omnis Creatura, quia dixisti & facta sunt, missiti Spiritum tuum & creata sunt: Les enery Creature ferme thee O Lord, because thou pakest the Word, and they were made, thou didlt send forth thy spirit and they were created. And the Prophet faith; Esa, 42 50-Hac dicit Deus creans calos, extendens eos firmans terram & que germinant in ea, dans flatum populo qui est supracam & Spiritum calcantibus cam: Thus faith the Lord; who bath created the heavens and extended them, and fastned the earth and all things that grow out of it; who giveth breath unto the people that is uponit, and firit to those Creatures that trend upon it. And King David; Pfal. 104.97. Deo dante Creaturis colligues; abscondente faciemsuam, perturbantur; recipiente fritum corum, exspirant; emittente firitum suum, receantur : God gining to the Creatures, they receive it; biding his face from them, they are troubled; taking back agains from them their spirit, they dye; and sending forth his spirit, they are recreated or revived. And lob, hominem constituit lob. 34. 19. Deus Super terram, apponens ad eam animam suam; si spiritum seu flatum eins adse reciperet, deficeret & ex-Spiraret omnis care: simul & bomo in cinerem reverteretur : God made man upon earth gining vote him his soule or life. If he should receive or draw wate himselfe bis spirit or breath of life, all flesh would dye, and also man would returne to ashes. By all these authorities. we are taught, that the life, forme, and nature of cuery;

every Creature, doth effentially spring and proceed from God, and therefore what gift of healing. is found to proceed either from compounded or simple medicines, be they Angelicall, Celestiall, Elementall, or of an Animall, Vegetable, or minerall composition, it proceedeth from their Crea. tour, as being either bestowed vpon them in their Creation for that wholesome purpose, or else miraculously and beyond the common course of Nature imparted vnto some Creatures to effect. And therefore man ought not rashly to condemne a medicine, because it worketh after an other manner then the vulgar doth: For God hath allotted vnto some medicines, occult & hidden properties; and therefore worke they not by an externall and euident elementarie qualitie. And this occult vertue is called by some wise men: Angelicus actus, qui est tanquam inter Deum & Naturam virtus media, à quâ fiunt operationes in rebus quas natura earum vel non faceret vel sic faceret, quas ali) dicunt prouenixe a proprietate ecculta, & aly quia tales: An Angelicall act, which is, as it were, a middle vertue betweene God and nature; whereby operations are effected in things, which the elementaric Nature of them, could not performe, or would so bring to passe, as they which are faid by some to proceed of an occult quality, and others quia sunt sales. And such was the effect in curing by the water of the poole of Bethesdas; not that the manifest elementary qualiry of the water did it; But the Act of the Angell which mooued it: In like manner can no man expresse any naturall reason that is manifest,

for

Revelin. de

for the attraction of the Iron by the Loadstone, or of firaw by Amber, or why the Loadstone looketh towards the North, or why the Laurell or Baytree preserveth from the harmes of lightning and thunder, and likewise how directly this cure is effected, &c. The causes of these things are occult and hidden vnto the common philosopher; but to come a

little neerer to the point.

It is apparant, then, that the incorruptible Spi- wild.r. rit is in all things, but most abundantly (next vnto the great world) in the little world called man; For as in the great world, God is said rightly by Ierome his translations (leaving the corruption of others) to have put, his Tabernacle in the Sunne, from whence by a perpetuall, and neuer dying morion, hee sendeth forth life and multiplication, to enery member and creature of the great world, and by the agility of his Spirit, (for Salemon (aith) It is om- Wild.7. nire mobilior, the most moueable of all things, hee moueth and giueth life vnto the whole Spirit of the world; which also the same wise man doth instific in these words: Sol gyrans à meridie flectitur ad Aquilonem: lustrans universain circuitu pergit spiritus. The Sunne mouing from the South bendeth toward the North, illuminating the whole world, the spirit or agre of it doth Eccl. 1. mone circularly. Whereby hee argueth, that the spirit in the Sunne animateth and giveth motion, life and spirit vnto the ayrall spirit of the whole world for without his assidual motion and act, as Aristotle and all other Philosophers confesse, the ayre would some be corrupt, and be as it were dead, and of no validity) for the reason heereof, the holy Text concludeth,

I Timoth.6.

that the Holy foire of diferpline filleth the whole world. So also, and in the very like manner, the same incorruptible spirit filleth the little world (eft enim Templum Spiritus Saneti it is the Temple of the Holy Ghoft) and hath put his Tabernacle in the heart of man, in which it moueth, as in this proper macrocofmicall Sunne in Systole, and Diastole, namely, by contraction and dilatation without ceafing, and fendeth his beames of life over all the whole frame of man, to illuminate, give life, and circular motion vnto his spirit. And thereupon the Apostle reciprocally faith of this little world, as in another place of the great one, In Dee viuimus, modemar, & fumus; In God we line, mone, and have our being: also as this abstruse spirit doth give heate by his activity and essentials motion vnto the great world, the very fame it doth effect in the little world, and all things elfe, when it doth not quiescere, or in se delitescere, that is, not reft or withdraw his ownead within it felfe, as shall be expressed forthwith. This therefore being well considered in the first place, we proceed thus:

As this Principall and centrall mouer in the spirit of each world, doth radically, and soly act and moue essentially in and ouer all, namely, from the centre to the circumference, his Primum mobile, or first moued in the great world, is the principall Etheriall region or spheare, by the circumrotation whereof, the Sunne (which as David saith, is a vessell full of the Glory of God) is wasted about the earth in 24. houres, that thereby the whole spirit of the world may be recreated with life, vegetation, and multiplication. And therefore this Spirits sirst, and

moft

most worthy spheare, in which it centrally doth moue, is the Quintessentiall or Atherial spirit of life, which by his presence is viuised and animated: and this Ætheriall spirit being the immediate vehicle of that incorruptible spirit of life, is carryed in the groffer elementary or fublunary ayr, by which medium it penetrateth, into animall, vegetable and minerall bodies by inspiration or exspiration in animals partly occult, as by the pores of the body, & partly manifest, as by the lungs, & in vegetables and minerals occultly, and only to be perceived with intellectuall eyes, and so giueth life & multiplication to every thing. As this emanation came from God, into the world, the Prophet said, Vestitur lumine Plal. 104. 2. quasi vestimento, bee is clothed with light, as with a garment, and so Verbo Domini facti sunt Cæli, & spiritu Psal.33.6. ab ore eius omnis virtus eorum : by the Word of the Lord the beauens were made, and by his spirit, all the vertues thereof, among the which vertues, life, forme, vegetation and multiplication were the chiefest. As hee tooke possession of the Etheriall, or starry hea- Pfalme 18. uen, the same Prophet saith, Posuit Tabernaculum Sum in Sole; hee made the Sunne his Tabernacle. Againe, as hee endued the groffer vestiment of the ayre, so the Prophet saith, Densa Nubes tigurium Psalme 104 eius, qui vehitur super alas venti: Hee made the thicke and darke cloud his dwelling place, who is carryed on the wings of the wind: Againe, be spake in thunder, and Reg. 22. lightning went from his nostrills: as hee entred into the little world, or man, so the Apostle saith, Vos estis Templum spiritus sancti, Yee are the Temples of the boly Ghost; Vos estis membra Christi, Tee are the mem-K 2

bersof Christ. And againe, Aperiatur terra, & pariet

Ifai 45.8.

Wild.1.

Wild 12.

Saluatorem; Let the earth open, and it shall bring forth a Saujour; as hee penetrated into the earth, so the Wise man saith, Spiritus sapientia implet orbem terra. rum. To conclude; as to create, viuifie, and sustaine each creature, hee put on all things, so hee saith: Spiritus incorruptibilis inest omnibus; and againe, Spiritus Dei implet omnia : whereby it is euident, that this divine and incorruptible spirit, by which wee liue, moue, and have our being, is in man, for without it hee is dead, a snuffe, a nothing: his place therefore, or the heaven wherein it moueth, is our Æther, or heavenly spirit, which acteth inuisibly in our averiall vehicle: the groffer and courfer part whereof, is blood, as well vitall or arteriall, as naturall and venall. Hence came those especiall ordinances, or legall precepts, which were given by God, touching the blood, not only of man, but also of beast: For as much as it was the seat of the spirit oflife, Sanguinem (Anth God) sedem vestrarum animarum requiram, I will require your blood, which is the seat of your lines or soules; and againe, Sanguinem hominis qui effuderit, per hominem sanguis eius effundatur, quoniam in imagine suam fecit Deus hominem; whosoener steddeth the blood of man, by man let his blood be shed, because God made him after his owne Image; whereby is argued, that by reason of the divine spirit, which dwelleth in mans blood, by the which we are fashioned after the Image of God. God himselfe hath given an especiall charge, to have a respect vnto the blood. For this reason therefore did the voyce of the blood of Abel, cry out for vengeance a-

gainst

Gen. 9.5.

gainst the homicide Cain: Yea, so precious was the Gen. 9. Blood, euen of common Animals or vnreasonable Creatures that their blood was probibited to bee easen Leuic 3.17. with their Flesh. And againe: Hee that eateth the blood of the creature shall die the death. And in ano- Leuit. 17. ther place he sheweth the reason. Qui comederit Sanguinem, obsirmabo faciem meam aduersus animam illius, quia anima carnis in fanguine est, & ego dedi illam vobis, ut super altare in co expictis pro animabus vestris, & Singuis pro anima piaculo sit: Whoseever shall eate the blood of the Creature, I will set my face egainst his Soule, because the life of the flesh is in the blood, and I have given it unto you that by it you may expias on the Altar for your selves, and that the blood may serve for an Oblation for your soules. And for that cause man is by God commanded, that if he in the chase Leuit. 17. or otherwise kill a wild beast, hee should power out his blood on the earth. And againe: Sanguinem omnis A- Ibid. nimalis non sumetis in sibo; Thou shalt not eate of the blood of any living Creature.

Sanguis cum Carne non edendus : The Blood is not to Cron. 9.

be eaten with the Flesh.

Sanguis hominis etiam à bestia requiritur: The blood Ibid. of the man is required of the beaft.

Sanguinem & Adipem omnino non comedetis: You Leuit. 3.

shall wholly abstaine from eating the Blood and Fat.

Sanguinem non comedat omnis anima evobis: Let Leuit. 17. 19.

not any man amongst you eate of blood.

Sanguis animalium pro anima est minime comeden- Deut, ta. dus: The blood of all beasts or animalls, in Generall, are not to be eaten for their soules or lines canse.

Sanguinem omnem Animalis tam mundi quam im- Deut. 154 mundi.

K 3.

Deut, ib.

mundi non comedes, sed effundas super terram quasi aquam: Thou shall not eate the blood of any living Greature, bee it cleane or uncleane; but shalt powers out as water upon the earth.

And the reason is, because the Blood is the seate of the Soule or vitall Spirit, which is inspired by

God, and therefore it is said.

Sanguinem, Sedem animarum vestrarum, requiram: I will require of you that shed blood, your Blood; For asmuch as it is the Seate of your Soules or Lines: As who should say, I have animated the internall Spirit of your Blood with my Spirit of Life, and therefore be carefull of it.

By all these places therefore, we may easily discerne, how the vitall spirit of man, not onely of man, but of beast also, is contained in that ruddie vehicle of the blood, as the Etheriall Spirit in the Airy, and that the effentiall mouer and guider of the sterne in this Spirituall barke of man, is the incorruptible Spirit of God; by whom wee line, mone, and exist. All this Mercurius Tresmegistus (that diuine Philosopher) seemeth to confirme in these words: Anima bominis in hunc vehitur modum; mens in anima, anima in spiritu, spiritus in corpore; Spiritus per venas arteriasq; sanguinemq; diffusis, animal vndig; ciet. Mans soule is carried in this manner; the mentall beame is carried in the soule, the soule in the Spirit or ayre, the Spirit in the body: The Spirit being dispersed through the veynes and arteryes, doth stirre up and move the living creature in every part.

These things being thus evidently proved out of holy writ, we will now proceed vnto a greater my-

Cron. 9. 5.3

Pim. 12,

stery,

stery concerning the double propertie of this Spirit of life in both worlds, that thereby we may demonstratively come by little and little vnto the very point or perfect resolution of the question in hand.

That eternall Lord God (who is all one and the same Spirit, because of an indivisible Essence) is he that viuisieth the Creature; and againe taketh away the life of it at his pleasure, as hath been prooued already, for that he operateth all in all, acording to the Apostles words: and meruaile not; though I say, hee worketh contrary effects, although he be but one indivisible Essence, for these are the words of Salomon: Spiritus Disciplina sanctus Wild 7.210. est vnicus seu simplex, multiplex, &c. The Spirit of Wisdome is one and simple, and yet manifold; simple in himselse, but manifold in operation: And doth not Davidacknowledge so much when he faith; Deo Pfalm-104. emittente Spiritum suum, recreantur Creatura; abscondente faciem suam conturbantur, recipiente Spiritum corum exspirant, &: God sending forth his Spirit, recreateth the creatures; but at the hiding of his face, they are troubled: and when he receiveth or taketh unto him their sirit, they dye, &c. Touching the first member of this axiom of David he proueth it else-where thus : Vita adest beneuolentia lehone & Life proceedet b Pfal.30.6. from the benignity of Ichoua. Vita restaurator est Ichoua, Psalm 41.3. lehona is the Giver of life. Vita mea Fontes omnes a Pfalm. 87.7. Deo; all the Fountaines of my Life are from God. Vita prolongatio eft Benignitas lebona; the prolongation of of Life is the Benignitie of Ichoua. Whereupon it iseuident, that the Spirit of God is the immediate Creatour, Actor, Preserver, and Multiplier of Life.

Deut-31 -17-

1 rod. 9.

King 4.

1 5am,6. 1 King 10.

As for the second Member, thus much: Dens malos relinquit, & abscondit faciem suam ab impis, vt obveniant is mala multa & angustia: God leaneth the wicked, and hidesh his face from the impious, that enill and necessity may encomber them. Sic increpare solet mortales in lectulo: thus doth hee chide and punish mortalls in their beds, as lob bath it. Thus did hee fend his plagues vpon the Egyptians; Thus made hee Ieroboams hand to wither; Thus did he strike with leprosie Miriam Arons Sister; Thus did hee afflict with the Hemorrhoides the Ashdedomans; Thus laid he the plague on Ezekias; namely, by hiding or with-holding his Spirit: And againe, by emitting his beames of life, he recovered him. And therefore saith David: Vita hominis spatium est miserum absq; benignitate leboue : The space of a mans lise is miserable without the benigne Presence of God. For, hee that is ficke, seemeth to be still dying.

Sen,6.3.

24.13.

Now to the last clause of the aforesaid text of Danid: God said when hee perceived the wicked-nesse of men; Nonpermanebit spiritus meus inhomine in aternum, quia caro est, erunta; dies illius centum viginti annorum: My Spirit shall not remaine perpetually in man, because he is slesh, and his dayes shall bee an hundred yeeres and twenty. And sob saith (as before) Huminem sonst ituit Deus super terram, apponens ad enmanimam suam, si spiritum seu statum eius ad se reciperet vel traheret, desiceret & exspiraret omnis Caro, simul or homo in cinerem revertetur: God made man upon earth, giving unto him his soule or life, if bee should receive or draw to him selse should receive or draw to him selse spirit or breath of life, all stesh mould saile and dye, and man also togesher with

with them, would returne vinto asbes. And againe, sp. lobo. ritus Dei fecit me, & inspiratio omnipotentis viuificanis me; The Spirit of God made me, and the breath of the aff, which is an eveny room dining bib thetogiamo

For this reason therefore, the aforesaid action of David shall be the maine foundation, on which I will rely, as well in my proofe, as also to shew the various properties of this divine and incorruptible essence in the spirit of both the worlds; and I will produc vnto you enidently, that as this spirit worketh in the greater world, so also incuery respect it

bringerh foorth the like effects in the leffer.

Wee finde that it is but one spirit in the great world, though in a contrary propertie that animateth foueefoldly the foure winds, which are fent from the foure corners of the earth to blow, and thus I proue it; Densedit glaciem flatu suo, flante Deo 10621. concrescit gelu, seu glacies, & coarctatur superficies aquarum: God by his breath procureth Ice, when hee blowerh from the North, hee maketh the Ice to congeale and grow together, and doth contract, or straighten the superficies of the waters into Ice. And the Kingly Prophet more pertinently; Des imittente sermonem suum in terram, Psalme 147. lanam, & pruinam quafi cineres, degcit gelu suum tanquam frusta, coram frigore eins quis consistat : Emittit verbum sum liquefacit ista, simul ac efflat ventum suum effluuntagne: God sending forth bis Word upon earth, it runneth swiftly, which spreadeth the snow as wooll upon the earth, and the frost like asbes, and casteth downe the Ice as gobbets, who is able to refift his cold; hee sendeth forth his Word, and mel: eth these congealed bodies againe,

fo foone as bee bloweth foorth his Wind, the congealed waters move and flow agains. Here it is evident, that the divine Spirit is the essentiall actor in this Northern blast, which is an enemy to the act of life: For, as God did emit and fend forth the beames of his light, from the infinit fountaine of his being, to chase away cold, by dilatation of spirits, and to breede a hot humidity in the spirit of the world, thereby to inact it with life and motion, and to make those spirits fluent and active, which before were congested with the power of his contracting property, that is opposite vato the other : so a gaine, by the privative Agent, or his Boreall attribute and property, which is cold, hee contracts dilated spirits, and maketh them of moueable, fixe; of light & transparent, dask and opack; of lively spirits, substances without life; of liquid and fluid, vnmoueable and congealed; and in conclusion, wetus is so turned into quies, motion (I say) into rest; actus into petentiam, all into puissence; pesitie into prinavienem, position into privation: But contratiwise, when he meanes to remuise, and, as it were, cause the dead spirit of the world to rise, or revive againe, he sendeth out a Southernesspirit or blast, of a cleane contrary property, namely, a wind, whose nature is hot and moyst, and therefore in the consequence of the foresaid Text, it is said, he sendeth out his word, and melteth all these : so soone as hee bloweth forth his wind, the waters and spirits which were made dead, spille, fixe, congealed and opack, are beocme alive, moveable, fluent, subtill and diaphanous or transparent.

If

If Mr. Foster like none of these testimonies ! I will yet goe a little further, and make an ocular demonfiration to proue it, thereby the better to perswade him; if hee will be pliable vnto her who is the mother of fooles, namely, experience: Let him but looke therefore vpon the Kalander glaffe (an Infrument commonly knowne amongst vs here in England, called by others the weather glasse) and hee shall fee, that the ayre contained in it, will be contracted and thickned by cold: and to proue thus much, hee shall finde the water to be drawne vp by so many degrees in the neck of the glasse, as the externall cold hath dominion in the ayre. which proueth enidently, that cold doth contract the dilated ayre in the glasse, from a larger roome into a straighter; and consequently that the ayre is thicker and neerer to congelation, fixation and rest, then it was before. Contrariwise, hee shall finde, that the ayre included; feeling the heate of the externall ayre, by little and little, to get dominion over the cold, will dilate it felfe, and by dilatation is made more mobill, subtill and lively; and therefore requireth a larger capacity, as is ocularly proved thus; namely, because the water is strucke down by so many degrees lower, by how many the externall heate doth vanquish the cold in the ayre. But perchance my adversary will say, What have we to doe with this? These are natural conclusions, and not belonging to Gods act or property: And how proue you that the other winds are the effentiellacts of God? To this I say, That if God operatethall, and in all, then this operation in the glasse,

much more that in the winds, is the act of God, and as wee finde that the incorruptible spirit doth moue and operate two manner of contrary wayes. namely, from the center, to the circumference, by emanation and dilatation, by the which meanes it flirreth of it selfe, who is the center of all things, whose circumference is no where; but comprehendeth all circumferences or bodies, and maketh them to exist and live, so also this vniversal centre, contraching it selfe in it selfe, maketh' all things in act potentiall, of a living creature, a dead carcaste, of an agill and mobill thing, a stupid and vnmoueable one: Lastly, of an actuall positive something, a potentiall prinative nothing. Wee see it plainely performed according vnto the precedent Text of David, in the spirit of the world, for as much as it is altered from one forme to his opposite, according vnto the variety, of the property or wil of him, which is the internall agent of all the world. The incorruptible spirit of the Lord (faith Salomon) is in all things; It in althings, then as it is the most worthy, and of the highest digty, and the most mobill and operative spiritofall spirits, it worketh centrally, and moueth all the exi ternall wheeles of the whole machine of the creature in which it is, and consequently operateth à centro ad circumferentiam. If it doe quiescere in centro, rest in the center, all the externall wheeles have lost their life: For it is, in him it liveth, in him it mooneth, and in him it existesh. And therefore, without he act, all is stupid and dead like a senselesse stone, as David and lob have taught vs. Now to prove that it is this spirit of God which doth agitate and animate the

winds,

Wild 12.1

winds, we have many other expresse Texts of Scripture to confirme it. The whirle wind (faith lob) com- 10b 36. 9. meth out of the South, and the cold from the North wind; at the breath of God the frost is given, and the breadth of Numbers 11. the waters is contracted. Againe, Ventus profectus a leboua abreptas coturnices à mari disseuit ad castra, &c. A wind proceeding from lehona did scatter the Quailes which it brought from the sea in the camp. Againe, Vento Exod. 15. 10; tuo flauisti & operuit eos mara; Thou didst blow with thy breath or wind, and the sea covered them. Againe, flatu- Exod. 18.8. narium tuarum coacernata sunt aque; The waters are accumulated and heaped together, by the blast of thy nostrills. And againe, leboua adduxit ventum Eurum, sem Orientalem, and God brought an Easterly wind. Againe, Exod 10. ventum Occidentalem vehementem immisit, &c. he sent Exod. 10. out a vehement Westerly wind. Againe, ventus procel. Plalme 144. losus efficiens Verbum Dei, the stormy wind doth effect the Word of God. Wee doe not fay that the wind is the reall breath of God; but a created spirit or ayre, animated by the increated spirit of the Lord, who according vato the will of him that fent it foorth; doth fometimes contract his vertue in himfelfe; from the circumference of the creatures spirit, and then the creature is dead and vnmoueable, and starke cold, for want of the warme and comfortable act of this spirits emanation, from the centre to the circumference, according to the words of Daz uids, former Text, Deo abscondente faciem suam, à creaturis, conturbantur, recipiente spiritum eorum expirant. God hiding his face from the creatures, they are troubled, and resuming, his spirit againe they dye, that is, if in part he contracts himselfe, or hides the viuifying beams of.

of his countenance, they are sicke and troubled; but if hee withdraw the spirit of life wholly from the circumference of the the creatures spirit, into it selfe, who is in the centre, and every wherevato

the circumference, they dye, or expire.

Master Foster may reply; what is all this to the purpose of man, who is the maine subject wee have in hand, or what have wee to doe, though God by his Spirit worketh a privative property in the spirit of the world by congealation or contracting it from the spirits circumference vnto the centre, leaving the spirit cold, destitute of heate, congealed, immobile, and as it were dead and without life, and that in his Northerne nature? what doth this concerne our matter? or what is this to the nature in man? or how can it touch the act of curing in our Weapon-Salue.

I answere, that as the selfe-same spirit is the cause of a soure-fold nature in the spirit of the great world, and as it causeth death and privation by his Northenne and congealing blasts, and contrariwise, life and position by the opposite, or the relenting nature of his Southerne property; even the selfe-same operation it assecteth, in the created spirit of the lesser world, or man: For, the selfe-same spirit that wivisieth the ayre in the great world after a soure-sold sashion, bringeth forth the very same effects in the lesser, which I prove in this manner.

Ezck.37.9

The Prophet saith, Aquatuor ventis adueni o spiritus, & perstato interfectos istos, vi reniniscant, &c. Come, O spirit, from the source winds, and breath upon these saughtered

flaughtered persons, that they may line againe, and the breath came into them, and they lined, and they stood on their feet. By which words wee may gather these fourethings: First, that it was one onely Spirit, which was indued with the property of the foure winds, according to whose variety in properties,. the foure winds were animated with contrary natures, that they might worke after a foure-fold manner in the Catholike element, of the world, to effect the will of the Creator in any manner whatfocuer. Next that, this Spirit which is the effentiall actor, and mouer in the winds, was that incorruptible spirit of the Lord, by the which hee vieth (according to that of the Apostle) to vinific all things, 1 Cor. and vnto that of the Prophet, dare featum populo, & spiritum calcantibus terram; to give breath unto the people, and a spirit to all that trace on the earth: or vnto that of Indith, emittere spiritum, & creare omnes Indith 16: creatures, to send foorth his spirit, and to create by it all creatures: Or according to that of Esdras: 1 Esdr. 16.

Spiramine suo facere omnia, & scrutinare omnia in absconditis terra to make all things by his breath, and to search out by it all things that are in the bowells of the earth; or according vnto that of lob: Appenere homini lob 34.13. animam fuum, & cuilibet creatura, nam fi fpiritu scu flatum suum ad se reciperet, weltraheret, omnis caro expirato give man his spirit of life, and to every creature : for, if God swould receine, or draw vuto bimselfe bis spirit, all flesh would expire. And therefore in this place, when the dead bodies should arise againe, hee commanded the Prophet to say, Come spirit from the source winds, as if hee should say, Come, O thou Catho1 Cor. 12.

Catholike and Vniuerfall spirit of life of the world. and doe thy office in viuifying and making the dead to live againe. Thirdly, that this same spirit is it by which the Apostle doth acknowledge that God worketh all in all; sometimes giving life by taking away the killing Northerne cold, and dissoluing the deadly or immobil congelation of spirits, which did supifie them, as it were, with the sleepy and restfull enchantment of Merphaus by his Southerne or Easternely properties, which is to liquifie, resolue, and giue a new motion and life to spirits congealed and supified by the Northern property: and therefore David saith in the foresaid Test, Emittit verbum, & liquefacit ifta; simul ac efflat wentum sun effluunt aqua: Hee sendeth forth his Word and melteth them; as soone as hee bloweth forth his wind, the congealed, and as it were dead waters, moue and flow againe: whereby we ought to obserue that it is Gods Word, or his incorrupble spirit which animateth the winds. Fourthly, that the very selfe-same spirit, which viuisieth and giveth life and motion vnto the great worlds spirit, and at his pleasure, by a contrary property, killeth, stupisieth, ceaseth to act by life & motion, congealing mortally, doth performe the very selfe-same office, when the will of the Father is in the Catholike spirit of the little world, or man, yea, in every creature. And therefore 10b faith, It is God that woundeth or friketh, and it is be that cureth; the reason beereof, hee sheweth in the place before mentioned, as also wee may find in Deuteronomy: I will kill and I will make aline againe; and Salomon faith, Thou hast the power of life and death in thine hand; Thou bringest unto the

Tob 5.

Deut. 32.

grane,

grave, and bringest backe againe: and the Sonne of Syrach, Vita & mors, bonum & malum à Deo sunt. Life and death, good and enill are from God. Wherefore, Eccles 7.14. as this secret and mysticall spirit, hath breathed into the dead a blast of life, so that very blast or breath is essentially of the nature, property, and Will of the Breather, which was to make aliue, by a quickning, and not a stupifying spirit: and thereupon created spirits, which were before congealed and mortified, became now quickned and lively, and were closed in an externall body, and in an ayery or bloody vehicle, which by vertue of this quickning blaft, his spirit did moue in the channels or veines and arteries, being animated by the vertue of that spirit of life. And this is the reason that God did ordaine so strict precepts, touching the blood of the creatures (as is faid before) namely, that it should not be eaten, as is aboue related, because, in it is the spirit of life, or the soule of the creature, in which is the spirituall vertue of the soure winds: For in this action of life, hee exercifeth the very same property in the heart of the creature, or little world, as hee doth in the heavenly funne of the great world: For, as the Sunne is hot, operating by rarefaction, and exciting vnto motion, and therefore reuiuing and multiplying, as well in vegetation, as in generation, graines, plants, and other animated things of the earth, powring downe from about the beames of life, and light vnto the inferiour creatures, euen so this incorrruptible spirit, or blast of life, thus infused into man, is the spiritual! Sunne of the little world, who maketh the heart (which represents

presents the body of the celestiall Sunne) his Tabernacle, from which, by the arteries and vaines, he sendeth forth his beames, and animateth the vaniuersall spirit of mans sabrick, and maketh the blood, agill, sluent and liuely, ever moving and operating, vnto the nourishment and preservation of the members, as well with naturall as vitall spirits, causing both corporall and spirituall'vegetation and multiplication of parts in everie specifically bodie.

But now, that I may in this place touch in few words, though somewhat allaterally, Master For Sters Aristotelicall limited spheare of Activity, which the old Schoolemen have fo tumbled and toffed in their externall Phantasies, without any centrall regard vnto this true and essentiall viuifying and vegetating spirits dilative or contractive. power: I would faine know, whether any worldly philosophicall Axiome can conclude or limit this princely spirit of the foure Winds, which bloweth and breatheth, as well in the great world, as little; when, where, how farre, and at what distance it pleaseth. I will first give an example of hisaction from each wind in the great world, and shew you how it commandeth, carrieth and dilateth the spirit of the vegetable Creature. Wee can gather and collect the virtuall operation of the vegetable ad distans, by no meanes, but by the scent; as for example, Rasemary and Sassaphras, &c: Doe emitt their spirit into the Aire, at a proportionated distance more or lesse, according vato the viuacity of the acting Spirit, which is in it; and yet neuerthe-

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leffe wee fee, that, if the blaft of any strong wind, doth encounter the emitted spirit of the Creature, it dilateth it mightily from his centre or plant, and maketh a wonderfull large spheare of activity; and that greater or leffer, according vnto the power of the wind. The case is apparant and found most true, by such as travaile by sea neare Spaine: For, when the wind is Easterly, they can discerne the Aire thirty Leagues off the shore, to bee filled with the fweet odour of Rolemary, which groweth abundantly in those parts of Spaine: And even in the very like manner about Guiana and Virginea, at the fame or greater diffance, the odoriferous feene of the Sassaphras, withother sweet woods, is seented by the nauigatours vpon those shores; and that fomtimes before they can discerne any land. What shall wee then say of the same spirit, which a cleth in the little world or man, when his insensible breath or emanation tendeth affectionally towards the homogeniall place of his owne nature? I meane vnto the ointment, inwhich the felfe same indivisible nature, either in the blood, adhering to the weapon, or having penetrated in the weapon, without any figne of external blood, is bathed? Shall weenot beleeve, that by his emanation, it can carry along with it in the Ayre, the occult spirit of the vegetating nature of the wounded person, included secretly in a volatile falt, to act in the oyntment, vato the reminifying of the sopised spirit in the oyntment? No mary, faith Master Foster! For, the Saffaphras woods odoriferous spirit, and that of the Rolemaries are knowne by lenfe, and M2

so cannot the breath of such an emanating spirit,

with his volatile vehicle of vegetation, be percei-

ued. An excellent Argument in an externall and

sensible Philosopher, who with Saint Thomas will beleeue nothing, but what he toucheth, smelleth, or tasteth: But intellectuall men may easily gather, that there is nothing that is externall and vifible; but was first internall and inuisible. Neither can it be convertibly faid, that, what was internall, was externall. For, there are an infinity of inuifible and internal actions performed by God, in the closet of Nature; which falleth not into the spheare, or capacity of the sensuall or naturall man; but are onely by faith to bee beleeved. And for this reason, the Apostle saith; Through Faith wee understand, that the world was ordained by the Word of God, so that the things that wee see, are not made of things which did appeare. By which it is evidently proved, that all things were first invisible, before they were by sense to bee discerned: And consequently, it is the property of an externall and carnall man, to beleeue nothing, but what hee perceineth by sense, and to fay, that if any thing appeare to sense, which was not knowne before, it is diabolicall and not of God; when the aforesaid text doth attribute all, reducing of invisible actions, to the visible sense by the Word, not of the Deuill; but of God. All Philosophers therefore have accorded, that it is one spirit of life, which onely operateth in mans

body: But this spirit, according vnto his diversi-

ty of distinct offices, indueth a divers appellation:

and therefore it is tearmed by them, in one respect

Ratio:

Hep. II

Rationall; in an other Concupiscible; and in a third Irascible. By the first, it is apt to be illuminated, to vnderstand things that are aboue it, beneath it, and in it, and with it selfe. For, by this his propertie or faculty, it knoweth God aboue it selfe; the Angels which are ranked with it selfe, and what soeuer is comprehended in the whole circle of the heavens, beneath it selfe; such is his spirituall act of centrall emanation, by reason of that powerfull vertue, allotted her by God. By the fecond and the third it is inclined, either to defire and affect a thing, or to eschew and flye from it; that is, either to love or hate, &c: And by this propertie of hers, she doth exercise herselse about the Sympathy or Antipathy of those things, which are either proper or dissonant vnto her specifick nature. And therefore in this her office, she worketh mightily, in and about the effects of this Weapon-Salue, being that from these two later operations in her, proceedeth enery affection. For, as of Concupifcibility proceedeth all ioy and hope, because Natura latatur in sua natura, &c: and there. fore by the vnion of the lively emanation, the dead or congealed spirit in the Salue, is quickned and viuisied: So contrariwise, the lining soule or naturall Spirit, in which the supernaturall Spirit doth act, is of it's owne nature obnoxious vnto a kind of spirituall dolor and seare, by reason of the Weapon that vsed violence vnto it, the which pasfions belong to, and are affected by the Irascible spirit; for asmuch as it either greineth, or is made dolorous already at the violence offered, or fearethe

reth to bee greived or made dolorous by it. Thefe foureaffections of the spirit of man, are the beginners; and as it were the common subject of all vertuous and vicious actions, which befall vnto man. Now to expresse the large extension of that centrall spirit, which doth radically operate in the vitall spirit; the wisest Philosophers assirme, that it feeth it selfe in it selfe to the end, that it may rightly understand it selse in it selse. And when it will know God, it elevateth it selfe about it selfe, by it's mentallbeame; it penetrats all things, it beholdeth all things, as well present as absent; it is, when it pleaseth beyond the seas, and searcheth out things that are hidden: yea, and in one moment, it directeth and fenderh forth his beames vnto the farthest limits of the whole world, and fearcheth out the secrets of it: it descendeth downe vnto the deepe, and mounteth vp againe from thence vnto heaven, and cleaveth fast to Christ, and is made all one with Christ. And must the infinite vertue of this all penetrating spirit, according vnto Master Fosters tenent, bee limited by any imaginary spheare of activity, assigned by the vaine Philosophy of the Ethnicks, which as the Apostle faith, is framed out after the tradition of man and the world, and not by God Doth he not warne vero beware that wee be not deceived by such philosophicall doctrine, which doth disagree from the rules of Christ, in whom is the plenitude of the Godhood bodily? And must we now to obey Matter Hofters phantasticall Idea, breake the Lawes of the Apostle, to be deluded by his false Philosophy? But

to returne vnto our purpose.

All this which is about mentioned, being well considered, namely, the Catholike Nature of the Spirit, which breathed life into the creatures, t'e indivisibility and individuality of the giver, and the gife which is given ,nam Effentia divina est individua: The divine Essence is indivisible and undivided; and therefore the divine Spirit imparted vnto the creature, is continuated and vndivided, from him that giveth it: his infinity of extension, for almuch as it is bounded with no limites: (and for this reason it is faid, the Spirit bloweth where it lifeth, and that without relissance) that this spirit can conuert it selfe from an active and lively power, into a potentiall, congealing, &c: deadly property in the Creature, by withdrawing his actuall beames from the circumference of the Creature whither it did emit them for lively activities fake, into the centre that is within it selfe, where it doth (in respect of the Creature) rest, and so depriveth the Creatures spirit by congealation of the motion, act and life, which by his spightfull Activity, it did impart vnto the naturall spirits, to make blood,. fat, flesh and bones. For, this reason therefore (1 fay) namely, because of the presence of this incorruptible spirit, in the blood of the creature, God in any case forbids the Israelites to cate of blood: because (saith the Text) the life of the flesh is in the blood. Here therefore observe, that the Spirit of life is from God, who viuifieth all things: the life of the blood and fat is in this spirit and of this Spirit, wherefore it is written in another place, SamquiLeu. 3. Acts 17.24 by no meanes ease the blood and the fat, for the life of the flesh is in the blood, and the life of the bones is in the flesh. It is easily therefore to be discerned, what a concatenation heere is of members in succession, which derive their lives from one and the same radicall essence or spirit, and are made by it to sympathise with one and the same harmony in the creatures composition; being that he hath made of one blood all man-kinde, as S. Paul doth fitly, and consequently being all flesh and bones, are made of one blood, there must be a great relation betweene them and mans blood in generall, and consequently betweene the blood and the oyntment which is made of them.

These things therefore being rightly pondered, as infallible grounds, were conclude thus: In the Question proposed, were are to observe these sine objects: namely, first the wound, secondly, the blood which issueth from the wound, thirdly, the manner of conveyance from the oyntment, to the wound, at any reasonable distance, sourthly, the nature of the oyntment, and lastly, the manner of operation, whereby the cure is effected.

First, therefore concerning the wound, it is a violation of the worke, which the spirit of life did efsect, namely, an effusion of blood, in which the spirit of life is carryed and moueth, a hinderance and duerting of the course of the naturall humors, a division, and solution of the sat, sless, and other such like parts from their integrity and continuity, an offence vnto that peaceable act of life, effected by

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that incorruptible spiritot God, which by this his property, or attribute, is apt to viuifie all in all. For, this cause therefore is this radicall, acting spirit interessed in this businesse, or vnnaturall action; as finding his worke hindered, and his essentiall action disturbed by the wound or violence offered: For. wheras the blood is the vehicle of it, and his viuifying act was to circulate in the organicall blood, and to cause transmutation of it into fieth, and other parts for vegetation & multiplications fake, and for the prescruation of the induiduum; Now is the same blood flused out at the mouth of the wound, and made inutill and of none effect; the body (for the animating of the which this fecret spirit is ever diligently enclined) is debilitated and made drooping. Wherefore as the incorruptible and viuifying nature, hath intended to rectifie his humane spirit by her lively activity, fo verily is the ready to oppose all violence offered, and to correct & repaire againe, all that which violent irruption hath caused; much like the wife Spider, who when her web is made imperfect, and in part broken, doth her diligence to bring it againe to its wonted perfection.

Secondly, the blood, as it is the vehicle of the spirit of life, though it be by the wound voided out; yet retaineth in it this spirit of life; but in another property: for, it doth not now act to live, that is 10 say, it doth not send forth his beames from the centre to the circumference to cause life; but contrarily, being as it were displeased with the violence of the act, contracteth it selfe from the circumference into the centre, that is, from action in

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the circumference of the creature, into it selfe, being contracted into the centre thereof, where it feemeth to rest, and so leaveth his bodily, and avery vehicle as congealed, stupfied and dead; and here is that mystery discouered, namely, the reason, why the murtherer being brought before the murthered, the spirit centrally resting in the blood, doth miraculoufly emanate and flow forth, and make fluent againe, the blood, as being stirred up by the like spirit antipathetically, acting and agitating from the blood of the murtherer: For (as I faid before) this spirit in his irascible property is as apt to hate, as in his concupifcible to love: For this reason, the Text teacheth vs, that the blood of a staine man is required not onely of the munthering man, but of the beast, if it be shed by it : And againe, the blood of any thing must not be eaten; which were but superficiall, if the spirit of life did not after the effusion of the blood, rest in the blood, as also the reason; that the blood of such animalls as were staine in hunting or bawking, should be buryed in the earth would proue of little validity. For this cause it is said in another place, sanguine insontium commaculata terra; expiari non potest nisi per eius sanguinem, qui alterius sanguinem fuderit: The earth being commaçulated with the blood of the innocent, cannot be expiated, but by bised of the other. To conclude, Why should it be said, that the blood is the feat of the spirit of life, if it did not participate with it, after it is effused out of the wound, congealed, and as it were dead, and rest in the centre of it? yea, this spirit doth entirely leave, and for fake the flesh of the dead, being that his life (as it is faid) is in the blood; not

Gen 9.

Leuit.17.

Numb-35.

yet the very bones, for a much as they participate of the nature of the most earthly part of the flesh. Hence was it, that when certaine theenes had cast the body of one whom they had murthe- Eccles. 48. red into the Tombe of Eliseus, the murthered person did with the onely touch of the Prophets bones rise againe to life, which could not have been effected, if as well his divine as vivifying nature had not participated with his bones; and vpon this it is fayd, that after death Eliseus his body prophesied, and 4 King. 13. that hee did wonders in his life, and in death were his works maruellous. To conclude, the learned and wife Philosophers (speaking Enigmatically of this spirit) say that in the body there is a little bone called Luz, which will remaine with man till the latter day, and cause him to rise againe; but wee must understand this after their owne sence, and not vulgarly. Let this, I beseech you be remembred, that the touch of Eliseus his bones, caused the dead to rise from death, to life.

In the third place, I come to the manner of conueying of the blood from the wound vnto the oyntment. The blood is taken from the liuing fountaine of blood in the wounded, eyther as it is smeared on the weapon that did the deed, or as it is sastened on some sticke, Iron, or other thing, and so conueyed vnto the oyntment, at any reasonable distance. Now a reason is to be shewed, how it is possible that there can be any certaine relation betweene the wound and the oyntment: For (as Mr. Foster saith) there may be Castles, hills, walls, and grosse ayre betweene the oyntment and the wounded, which may hinder the cure.

tirft, wee must remember, that wee have expressed in our precedent discourse, the excellency of the animating spirit, in whom is all the vertue, and each property of the foure winds, and being it is the spirit of spirits, Et spiritus spirat whi wult, What (I pray you) can hinder his act or operation? And with what distance can his activity be limited, being that it is the spirit of the winds, and the soule of the lightnings, and the essence of the Sunne and starres of heaven, which by his animation doe cast their beames periferically vnto every angle of the Horison, or Hemispheare? Can this spirit, because contained in mans blood, not penatrate many hundred miles by emanation out of his bloody vehicle, as it doth out of his cloudy Tabernacle in the forme, or rather vehicle, of lightning or, out from his Phabean Palace in golden beames, whereupon it is said, In lumine numen, & in numine lumen, In light is divinity, and in divinity is light: so saith the Pfalmist: Amictus lumine, quasi vestimento, Hee is clothed with light, as with a garment. I tell you this is all one spirit which is in man, and that which operateth in the wings; and therefore it was faid, Come, Ofpirit from the foure winds. This spirit cannot be diuided into parts; It filleth (as Salomon faith) the whole earth, and hath his feate in heaven, and therefore resideth in mans body and spirit, as is said, Esdras speaking of this spirit, saith, as before, The spirit of God Omnipotent hath made all things, and searcheth out all things in the bowells or secret places of the earth. Whereby it appeareth, that this very spirit by which man breathed, cannot be limited in his pe-

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Pfalme 104.

Sap. Ti

4. Eldr. 16.

netrating and extensive dimension; nor yet hindred in his passage, by any intermediate obstacle.

To conclude, that man that beleeueth and rely. eth on this spirit, may effect what he desireth: For. even by the true knowledge and vse ofit, the Prophets and Apostles did wonders, as well in curing as effecting matters of greater admiration. This spirit therefore, which is called intellectuall, as hee maketh to vaderstand; Inspiratio omnipotentis, saith 10b 9.6. 10b, facit intelligere: Vitall in respect of his viuisication, Spiritus Dei fortis fecit me, saith he,& spiraculum omnipotentis vinificanit me; And naturall in respect of 100 0. vegetation and multiplication, visitatio tua (saith hee else where) conservauit spiritum meum, doth act lob 11. and shine forth by secret beames, v to that object of the dead blood, which is carryed from it vnto the oyntment, in which amputated blood, lurketh a portion of spirit, resting without action. Now the nature of the one, is reloyced in the nature of the other, forasmuch as both doe sympathise together, being that they are all of one consonance or degree, or vnison in vitall loue: as for example, I take two Lutes or Vialls, or any other such like instruments, I fet one of them at one end of the table, & fet the other at the other end, I put a small straw vpon one of the strings, of the one Lute, which importeth Ala-mi-re, or De-la-sol-re, and then Arile the Gam-vit of the other Lute, and the straw will not once stirre, because they doe not sympathise in one sound and proportion of wauing ayre, therefore have they not a relation one vnto another: so also, if the blood be carryed vnto an oynement heterogeneallinnature: N 3

ture vuto the party wounded, it will doe nothing in this cure; but if you put a straw on the Gam-vt, or A-re, of the one, and ftrike the other on Gam-vt, or A re, being vnisons, you shall perceive, the fraw prefently to leap of the other string, by reason of the ouer great vibration or louing activity, and like formall proportion, which he sympatheticall harmony, betwixt each strings, causeth to other in the aire, yea, this effect wil happen, though there be put boords, or other such like obstacles, as may hinder the direct line of the vibration in the aire or medium betwixt the two Lutes; In which experiment you may note, that the string strucke, is aptly compared vnto the blood of the wounded, being stil animated in his body, who doth by a secret emanation or emission, and that by a natural! inclination, and sympathy, cause in the selfe-same tone a secret communication between the still and occult spirit in the congealed blood, which is in the oyntment, which I compare to the string, which the straw hath on it: so that the string though it be of it selfe still, yet at the acting of that other chord, which is really moued with the actuall spirit, of the chord strucken, by meere concent, stirreth vp the still chord to act also, and by action to send backe againe a salutiferous harmony, vnto the acting spirit, which is as neere vnto his owne still or potentiall nature, as the tone of one Lute acting or strucke, vnto that of the other not strucke. For as both are but one spirit, though they seeme to differ in distance, as doe the chord of both Lutes, so likewise are those two tones but one tone; though they seeme to differ: and there

therefore make but one vnisone. But because the one spirit cannot essentially be separated from the other no more then can divinity effentially be divided into parts, as also the one tone cannot be effentially distinguished from the other: therefore it doth lively extend it selfe, à termino à quo, ad terminum ad quem: from the wound vnto the oyntment, as being all one spirit continuated, even as wee see one thred extended from one end of a Chamber vnto the o. ther. Now being this spirit requireth a spirituall vehiclelike it selfe, it is carried, quasi super alas venti, as it were upon the wings of the wind, in the hidden spirit of the blood, which feemeth as a vehicle: no otherwife then the effentiall spirit of the wind is carryed by the ayre, and observeth no limited distance, neyther is hindred by mountaines, woods, or walls, to worke his effect: as wee see the Northwind doth produce in Lumbardy frost, Ice, snow, &c. Although the high Alpin mountaines, piercing the very clouds, are interposed. But I will bring a more familiar example of the graine of Corne, which being considered in himselfe, without his mother earth, seemeth no way to act; for his vitall spirit doth lurke in the centre, and not operate to the circumserence, eyther by way of vegetation, or multiplication. The fountaine from whence the vegetable soule comes by multiplication, is the sunne of heaven, which worketh life in all vegetable things, by the vertue of the foresaid Catholike spirit of life, which did put his Tabernacle in the Sunne, giving a naturall increase of life and vegetation to every thing: For, though this spirit in it selfe be Cathol

like, yet as it entreth into any specificall creature, it converteth his property vnto the viuification, mulpiplication, and generation of that very species, yea,euen vnto mankinde. Whereupon Aristotle saith, that Sold homo generant bominem, the Sunne and a man, doc engender a man. As for example, it hath multiplied by the successive influence of this piercing spirit in a graine of Wheat, being resuscitated (as S. Paul faith) after death and putrefaction in his proper earth, from one to twenty, and afterwards moueth vpwards in his ayery vehicle, with his frawie stalk. towards the fountaine of his being, and draweth by a sympatheticall, or magnetike vertue, his like from aboue, by the medium of the Carholike ayre. But it is observed by husbandmen, that the better the ground is in temperature, wherein the graine is fowed, and the neerer vnto the nature of the graine, the better doth the graine prosper and multiply in vertue. Now the fountaine of the graines life, namely, the Catholike spirit of vegetation, doth chiefely reside in the Sunne of the great world, compared vnto the heart in man or the little world, which is vite principium, the beginning of life. the graine is fiely compared vnto the little blood, which is gathered from the bloody tree of life, moving in the veynes and arteries, as in the strawy stalke or huske; the stalk growing still with the other graines on it, is referred vnto the whole masse of blood in the veynes, which doth remaine in manifest act. The amputed graine to the amputed blood, for which although they both doe remaine without any manifest actor life, yet neuerthelesse, they have the spirit of life and multipli-

multiplication in them centrally contracted, and therefore it remaineth in them onely in potentia agendi, able to ad; but as yet ading nothing except it bee enocated and put in action by his like acting and vivifying nature, or rather by the same continued spirit emanating vnto the graine from th: Sun or vnto the amputated blood from the spir.t in the wounded body. The inward inuifible spirit of the blood, in which the Spirit of life doth mone to the syntment from the wounded, is compared. vnto the Etheriall or heauenly Spirit, in which, the incorruptible spirits influence doth moue, from the Sunne downe vnto the graine, by the common medium or vehicle of them both: in which, the Etheriall Sprit moueth also from the Sunne downeward vnto it's like, or rather it selfe, in the graine being now buried in the earth, or from the fountaine of life vnro the dead graine or blood in the oyntment, the which medium is the common Element of Ayre. The oyntment is the good ground, in which the bloudy graine doth dye and rife again, which I will now speake of.

The fourth to be considered, is the ointment and his nature. Who, but a meare Ideot can deny, that like doth desire his like, or that one Nature being stronger (doth cherish, softer and releiue an other that is weaker, and the weaker reioyceth in the aide and comfort it bringeth? The ancient Physitians and Philosophers have observed, that lungs nourish lungs, and braines nourish braines that are weake, the spleene helps to sortisse the spleene, & for weak gutts were make Glysters of boyled gutts, the stormacker

macke of a cocke helpeth digestion, the very spittle voided by the Phtificall lungs, are faid to cure the lungs, wormes mortified, and dryed to pouder, destroy wormes. The stone of the Kidney or blather, rightly prepared, cureth the stone. In conclusion it is certaine, that simile agit naturali inclinatione in suum simile, like worketh in bis like. Natura enim latatur sua natura, natura natura gaudet : Nature reioyceth in his nature, Nature is glad at the presence of bis nature. Now if wee looke into the composition of this medicince, we shall find, that it is of a wonderfull consonance with the blood of man, for is before I have signified vnto you, That the blood is the feat of the spirit of life, and that the life of the flesh is in the blood, and also that the spirit of life is immediately, as well in the fat, as in the blood, and therefore these two are forbidden to be eaten; but are to be referued, a part for a facrifice due vnto God; and being that the life of the bones is in the blood and Aesh, and therefore doe communicate with the spirit of life, and consequently have in them a balsamick marrow, which is full of spirits, and affecteth wholesomely the other parts. Therefore without doubt, there is the felfe-same relation of vnison betwire this ointment with the blood in it and the wounded mans nature; as is between the Aring of one lure, that is proportioned vato the other in the same tone: And for this cause will be apt to culbrate & quauer forth one mutuall confert of fimpatheticall harmony, if that the spirits of both, by the vertuall contact of one anothers nature, be made by conveying the individual! spirit of the one into the

body of the other, that the lively balfamick vertue of the one, may comfort and stir vp the dull and deadly languishment of the other, no otherwise then the activity of one lute string struck, doth siere vp the other to moue, which was before still and without life: or as wee fee the graine of corne, being put into the earth, which hath beene well manured with the dung of horses, that have fed on the same graine is quickly animated by the Sun beames, and made to moue, and ascend towards the fountaine of his acting Spirit. For every spirit doth by a naturall instinct or inclination tend vpwards vnto his native Country. I observed show reds wearen or

To conclude: I must now come to the reaping vp of this mysticall operation of curing; Master Foster saith; it cannot be accomplished by any vertuall contact, being it is out of the limited spheare of activity. Doth hee, or his sharpest witted Masters know the certaine limits of activity in every thing that hee concludeth thus boldly? Falix qui potuit rerum salium cognoscere causas. But I am sure, I can discerne no such felicity in his reuelations or prescriptions of limits vnto naturall agents, much lesse vnto that spirit, which acteth and operateth all in all, and ouer all. Qui quicquid vult facit, tam in virtutibus Cali, quam in babitatoribus terra; which effectesh, what it pleasesh: and therefore, at what difrance it listeth: as well with the vertues of heaven, as with the dwellers on the earth. If this great Adueriary to the Weapon-Salue, would but consider the wonderfull operation, that this Catholicke spirit produceth in this cold and contracting facultie, as whenhe moueth from the North and maketh fnow, Q2

froft.

frost and Ice, by the contracting of the thin spirit of the world into a thick body, and fucketh vp the fountaines of the earth on high; all which is done by contracting his action from the circumference vnto the center, or emission from the center to the circumference, causing the common element to alter from a dilated spirit to a contracted body: And againe from a contracted body, to a dilated one for by an alteration, quite opposite to his Boreallact or Northerne disposition, it vndoeth in his dilating property, and resolueth all, that it did effect by his cold condition, in mouing and making alive againe the waters that were congealed, rendring them diaphanous or transparent, and spirituall or inuisible things, though they were before thick, opack, dark, corporall and visible. And againe: ifhe with discretion would consider, how it doth depresse and strike downe into the earth, the fountaines by his presence, in his Sunny tabernacle, which by his cold propertie were rayfed out of the earth: It I say, hee would well ponder with himfelfe, how the sunne being now in the South beyond the Equinoctiall doth subtilitate there the thick Ayre, and dissolve the frosty, snowy, and Icy effects, which the cold did make in that Hemispheire, whilest the Sunnes presence, in the Northerne world did worker rere contrary effects; and how on this side the Equinoctiall, by his contraclive faculty, it partly sucketh up the fountaines of the Southerne world out of the earth, and partly by his dilative action depresses on that side the faid fountaines, appearing in the Northerne Climats: Then would he not call the action of this

most potent spirit in question, or limit it (according to the phantastick opinion of some men) within animaginary spheare of activity; being that this spirit, is from him who filleth all, and operateth all, and in all : and therefore consequently effecteth the great works of contraction and dilatation, which are to apparant in eucry Angle of the world. Will he circumscribe this action of elevating fountaines, and againe depressing them, within any spheare or orbe, except it beethat of the round world - Will hee thinke, that this action made betweene the potentiali habit of privation or cold, and that of life and polition which is heate, requireth a small internall, to make the two extremes fo farre distant from each other, as the North is from the South, to meete and concurre in a Symphoniacall proportion? The hotter and more intemperate, and confequently the more dilative the one Hemispheare is; the colder and more contraaiue is the opposite: And therefore the more depression of fountaines there is by extreme heate in the one Hemispheare, the more are they sucked & drawne up out of the earth, by the attlactive vettue of the extreme cold of the other. This I can, and will be ready to demonstrate, to any one that doubteth of this point diby an ocular conclusion of demonstration of pulity and of describing and an artistic and an artistic and artistic artistic

It is euident therfore by this, which we have produced, that this magneticall kind of cure is Donum Dei, the Gift of God, according vnto Paracelsus his opinion, and not the act of the Deuill, as Master Foster, most vnchristianly hath published; at-

tributing

tributing against reason and conscience, that vnto the Deuill, the worst and foulest of spirits (whose office is onely destructive and wounding, and not constructive or healing) which is the onely property of this best, fayrest or purest of all spirits, on whom attendall good Angels, to doe his will, as

the Deuill hath his bad angels to defirey.

You may therefore fee by this (Gentle Reader) how life is breathed into the creature by Gods good Spirit oflife: how his feace or vehicle, in which he moveth, is the blood, how that far, flesh and bones have their life and vegetation from the spirit, that moveth in the blood, how this spirit operaceth, privatively by contracting his beames of life, from the circumference vito the center of the Greature where it resteth, or rather ceaseth to operate the effects of his office of life, as it is made manifelt in the dead & congealed blood or graincof wheat; and againe, it operateth positively to life by which fere uiueth that which was dead, by fending out his act from the centre to the circumference of the creature, as it doth in the graine of Wheat, buryed in the ground, or the congested blood, cleaning eyther to flick or weapon, conveyed to the ownement, as his most naturalest earth. I shewed you how the spirit is all one, and undinssible, and therefore that this which resideth in the salue, and that which operateth in the body, are concatenated, or continuated essentially one to another, as being all onespirit, though it commeth from the foure winds: not divided, flay, in effence, but onely differing in property for it worketh contractingly by cold, & dilatingly

tingly by heate: also that there is but one common vehicle, which carryeth this spirit in the Etheriall substance of the blood. And lastly, that because the oyntment is made of mans blood, mans fat, mans flesh, or murmmy, and the sumous excrescence of mans bones, called venie or the mosse that groweth on the skull, according vnto my receit, and for that the nature of the Catholike spirit thus specified, is in the oyntment, though not working, and is stirred up to operate by the vnion which it hath now from the beames of the lively and operating spirit of the wounded; no otherwise then the Sunne doth operate on the earth, in which the dead graine of Wheat lyeth, and with it calleth, or ftirreth vp the centrall spirit, occult in the dead blood, to operate as the Sunne beame doth the atome of life, which is in the graine. Therefore the mixtion of these two spirits now operating, in one viuisying vnion, makes them to tend vnto the fountaine of life, as the graine rifing out of the earth, would carry also his like, which was clad in earth, vpward toward his native home, did not the heavy coats of the elements hinder his further ascent. But because this earth or falue is more spicituall, it sendeth out his power vnto the blood, by that harmony, which the continuation offpirit doth effect, namely, as it wereby an vnison, by reason of the vnisormity of the specifick spirit belonging voto man, by the votion whereof the source discordant elements, and cuery member of mans body are vnited vnto a fympatheticall harmony, adopted to the vicof life in the creature, yea, also forefmuch, as the blood,

blood, flesh, far, and bones in all other vnreasonable creatures, are framed out of one kinde of elementary forme, and fashioned alike by the same operating spirit; it is no maruell, if his blood being brought vnto the same oyntment, doe also cause health in the wounded creature, being it doth generally tend. to life, which is proper to all bloody creatures, no exceptions had vnto each specifick difference. Whether this therefore (being well conceived and pondered even by the very zealous, with little vnderstanding) can appeare an act of the divell, and not the bleffed gift of God; I leave it to the scanning of fuch as can better judge of this matter then my

But now (Courteous Readers) that I may conclude this Theo-philosophicall member, with a better tast or relish vote the pallats of your riper judgements, and well seasoned conceptions; I purpose to fall from this Theoricall or speculative course of demonstation, and betake my selfe a while vnto a more practicall, or experimentall way of direction: whereby you may the better enter into the plaine. and direct trace of truth, touching the resolution of the foresaid question; and I will divide this my practicall discourse into three severall chapters: whereof the first, or fourth shall teach you by an euidentexperience, that the agent or internall principle in this cure, is in the blood, or body of the living man that is wounded, and confequently the divell must needes be excluded from being any agent or actor in it. The second or fift shall expresse divers true histories touching this cure, as they baue

have beene acted heere at home amongst vs in Eng. land. The third or fixt shall disco er the true ground why our adversary wrote this booke. And the last shall tell certaine manner of sympatheticall cures, which will appeare farre more strange, and more furpalling the capacity of our Sponge carrier, then that of the weapon falue. Of these therefore in this manner. It hath beene ever such approni strained by perfors of great knowledge to

Babies, but of a farregreater maturity bo him car-ning and judgemellilles St. B. Dage carryet, that

Here are expressed certaine practical observations, concerning this cure; whereby it is made apparant, that the internall agent in this cure is centrally contained in the blood, and confequently Master Fosters divel must be excluded out of this wholesome businesse for a wrangler.

Fit were indeed fas M. Fofter would have it) that the direll is the fole author and actor in this cure, and that hee performeth it craftily and fophiali cally by other medicines to delude the simple Mountebanks,

then is it not likely that there can be any agent jin the blood that could refift or hinder this his cure, which also appeareth to be the more probable, because that the nature of the wounded person, is apt and inclined by all meanes possible; to put offall languishment, and desireth to have her Tabernacle in a wholesome and sound chate, And for this reafon wee fee, that by the application of falues, balfames fames or inward physicke, the natural spirits, and internal actor of life doth helpe and affift the medicines in their cure, or offe they would not effect any such matter. Forthis reason is the Physician called, a diving nature, The helper of nature.

Now, charcine poincipall agent of this cure is comprehenced in the body of the wounded I proue it in this manner: It hath beene auerred, and will beima ntained by persons of great knowledg, no Babies, but of a farre greater maturity, both in learning and judgement, then our Sponge-carryer, that in their manifold experience they have observed. and found it most true, that when the wounded perfon hath fent his blood on a sticke, yron, or weapon, to the place of the oyntment, and that thereupon hee hath beene in a good way of healing, if in the time of his cure, he hath to doe with a menstruous woman, immediately the curatine power in the oyntment is loft, and it will doe him no good; alto they have oftentimes observed, that if the wounded per son happen in the meane season to have an issue of blood our of his nose, the curative proper thing after this; whereby it is apparant that this happeneth, because the act, and secret emanation of the internal spirit of life in the wounded 49 diverred from his application of aspect unto the weaponfalue. And therefore leaveth the one to operate in the other, which are fo immediate vnto it and the body, euen as in heaven we see charagreater aspect, or more potentapplication, of one plance vato andther, doth drowne and taken way the leffer sow no!

There

There is another admirable experiment, tryed by anoble personage, of whom I wil make mention more at large in the fixt chapter of this member! for one of his men having deeply cut his finger, and that about the loynt, with a fith, as he was mowing of graftes his finger bled Mill, and could not ear fily be Raunchell Wherefore this Barle, wilhed them to knoke off the Sithe from the handle, and to bring it vnto him, that hee might anount it: the wounded fellow went about it himselfe, and at the very first knocke that hee gaue the weapon that had wounded him, the blood stanched, and he bled not one drop more. And verily he acknowledged, that though there were not a iot of blood to be discerasd on the weapon; yet if hee anounted the place of the inflryment that made the wound (which oftentimes he confessed, he was forced to doe by guesse) headld performe as well the cure, as if the blood had hooke voon it. Our of which reuelation or derection I gather, that all the mystery of this cure, consisteth in the secret and invisible spirit, which is within the blood, as well remaining fill, and operating in the wounded body, as that which hath penetrated invisibly into the weapon; for, elfe, with on the presence of the visible blood, it could not operats, year and our of that observation, namely, that the Sithe, or weapon being strucke, the blood did forth-with flanch; there is as great a mystery opepod as when the presented of the murcherer, doth saucithe congested blood in the murthre tro flow and runne againe; all which is effected, partly by the contracting property of the occult spirition the 72900

blood, and partly by his dilatation, as is faid before. Hereby it is made cleare, that it is not the deuill, that by externall application worketh any thing in this cure, but it is by the central emanation of that spirit in the wounded, that giveth him life, which operateth ab interno, as by these experiments it is made evident I come to the next Chapter of experi-

wounded fellow went about in bunche very well a server of AR 2.

Wherein certaine Histories, souching the effecting of this Cure are expressed.



mented cures.

Ow will I relate vnto you the stories of certaine homebred cures, which have beene effected by this Weapon-Salue, that thereby wife men may deeme or gesse vprightly, whether the Deuill hath a singer in

oring it water burn, that hee sitent

this cure, yea, or nosi bus reased on my marallite

There is a Knight dwelling in Kent, a man indictions, religious and learned, called S. Nicholas Gilbourne, one (I say) with whom I both am, and have beene long familiar. For he married my Sifter, This Knight having good acquaintance with one Captaine Stiles, for as much as in times past he was his tenant, was with the said Captaine in the Company of very good and learned Divines, at the making of the said Oyntment, who saw all the ingrediences apart, and after beheld an Apothecary to compound them together without any kinde of super-

superstitious action, where it was generally adjudged to be a lawfull medicine, and no way superstitious or diabolicall. A box of this oyntment was beflowed on this my brother in law, what wholfome effects it hath wrought, I will in a word relate vnto you, and that verbatim as I have it under his own hand.

The first (faith hee) was at Chatam in Kent, where the feruant of one Poppee a ship wright, was cut with his are into the instep, so deepe as it could passe, and not cut it off; vpon the hurt (which was in the after noone) hee was brought vnto me; but I refused to meddle with it, onely I aduised him, towash his wound with his owne vrine, which he did. The next morning early I did dresse the axe, and after dreffing it, I did fend to know, how the fellow did > Answer was made that hee had beene in great paine all the night; but now lately was at safe. The next morning comming into my fludy, Istrucke my Rapier downe voon the Axe, the hilt whereof frucke the oyntment off from the axe, which when I found, I fent to understand how hee did and had answer, that he had beene exceeding. well that night; but this morning he was in great paine, and so continued: I therefore anointed the axe againe, and then fent againe voto him, and heard that hee was then at great case; and within. feauen dayes was perfectly well.

These are his very words, which by letter hee fent vntolme. By which it is manifest, that the cure is (contrary to Master Fosters assertion) performed by the Weapon-Salue; and not by other secret: medicince

Jelons

medicine applied by the Deuill; but rather this inuention of Master Fosters is deutlish, and the cure of the ointment naturall. For else, why should the ointment on the axe, being discourred or stuck off by the sword hilts, be an occasion of the suddaine alteration in the wound from better to worle! And why should the wound return againe from his dolorous distemper vnto his wonted ease, after the re-anointing and covering anew of the Weapon?

His fecond History of this manner of curing was this: I (faith S. Nicholas Gilbourne) having given vnto mee the fewing of a pond at Charing, after I had done, the boyes of the towne went into it to feeke for fish. Among the rest Brent Deering I the Sonne of Master Finsh Deering) did goe into it for that purpose, and there had a Reed runne into the caste of his leg. This bled much, & put him to great paine, which caused his mother to send one John Hart a Charungion of Charing to fearch and drelle the wound; but hee continued after drelling full of paine, and apt to faint. Whereupon his sifter was fent vnto me, to doe my best for his eased lanswered that I could doe no good, because he was already dressed by the Chirurgio. But that would not fatisfie them: and therefore vpon their importantly, I aduised them (because they informed methat the orifice was very narrow) to wash away all the Chirugions work, and to put a knitting needle into the wound, so farre as it would goe, and to tye a thred where it would passe no further: they did so, and found that it went quite through to the very fkin on the other fide. This knitting needle 1 did anoint

anount, and in foure or five dayes, it was well in appearance, saving that voon the top of the orifice, there was a dry scale. I was nothing well fatisfied, to find that it was not perfectly well, but had tell a scale remaining vpon it. And therefore I did new. ly anount the knitting needle ouer night, and the next morrow, there came out of the orifice, a small fplinter of the Reed, and after that, it was in two or three dayes perfectly whole, no.1 or mal thiswi

Thefe are the very words of S'. Wicholas Gilborns letter: IVV hat will Mo Feffer fay to this cure? What? Was it the diught did this cure by other medicines, and not by this magnetike or fympatheticall oyntment? verily, the case is plaine, that all the curative power did confift in the falue. For the effects in curing did teftific fo much, but the principallagent if. fued or rather did emanate from the wounded boy.

And alas, what could the divell get against the poore childes in performing feeretly this cure, who expected nothing elle, but the affiffance Gods bleffing and mercy for his reliefe? An innocent childe (I fay) and therefore in the protection of the Almighty sufterefugium (faith David) Deus & propug- Plalme 9.10. annium What? was the tutelar Angel of this child (which Christ Saith, doth alwayes behold the face of his Matth 18,11. father which is in heanen) to negligent, as to lose the special charge committed while him by God, through so poore a slight of the divell? Caffe ameran. tur Angeli (saith the Psalmist) circa timentes eum, & psalme 34recipit ees. And would they also be so easily deluded, which are more vigilant to preserve Gods Elect, then Argos with his hundred eyes? CHAP. You

You may by this, discerne our Sponge-bearers foppery and imaginary fictions, touching the profound mystery of this cure. I come to the third

By Windfor, there was one, who had formewher to doe in the Chase or Forrest, who, as he was mowing of a piece of medow, fell backeward vpon me edge of his Sithe, and cut all his back fodangerouf. fly, that his life was greatly to be feared; the Sithe forthwith sent to London to Captaine Stiles, who was anounted it, wrapped it vp, and laid it afide. Not long after, there came one to demand for Doctor Stiles, and he was fent vnto Do Stiles; The Minister, who vnderstanding that it was about a thankes giuing for a cure done by the weapon falue, fent him vnto the Captaine; hee defires to speake with him: The Captaine being at dinner, or supper, with diuers of his friends, fent for the fellow into the dining roome, and there her told the Captaine, that the wounded man, did acknowledge of him his life vnder God, affuring him that the dangerous wound did heale a pace, after hee had fent his Sithe vnto him, and was thorowly cured without any other application. And for a part of recompence, and to expresse his thankfulnesse, hee presented him with a fide of Red Deere.

Heere you may see, that this cure was performed at a distance of 20, miles betweene the wound and the oyntment. The thought a proof old guords

tur Angels (14 th the plains) when the course recipition. And mould they wood for early definited

which are more vigilanter preferme Gods Eco. then Aren with his bundre! epoc?

CHAP.

but to fee with his owner eyes, for his better living

ction corry particular ingredignt apart, which a bric CHAP, VI intoquan sels oun

Here our Spongy Authors worldly plot or policy, in decrying the weapon-salue, covered over with the (mooth vayle of Canctity is discourred.

> Vt for as much as the experiments cited and proued by Captaine Stiles and Sir Nicholas Gilbourne, are but two or three, and according vnto the old maxime, V num, vel alind exemplum non probat ar gumentu, I thinke it not amisse

to certific each reader, that there is a certaine noble Personage of this kingdome, very religious, iudicious and learned, who at the first scoffed at this kind of cure, as a thing impossible: And after that he perceiued that it was true indeed, he was terrified by fuch scare-crowes as Mr. Foster is, to put it in practice: forasmuch as he was made beleeve, that there was a prestigious deceit or cacomagical vertue and operation in it. For which cause he did abstaine from the vie and practice thereof; although he did acknowledge the act of it to be wonderfull. And yet neuerthelesse, beause his curiosity did incite him, to dive a little further into the truth of this mystery; hee did at the last, defire to speake with one Captaine Stiles (a man well knowne by his acquaintance, to be both wife & religious, as also aduerse vnto all superstitious actions, or ceremonies) because hee was noted to be a great practitioner in this manner of cure. His earnest desire of him, was first

first to see with his owne eyes, for his better satisfaction, euery particular ingredient apart, which went into the composition of this salue, and afterwards to obserue each ingredients preparation, and lastly 'to behold their mixtion or vnion in composition, that thereby hee might the better discerne, whether any valawfull act, or diabolicall superstition, did concurre with the making thereof; the Captaine consenteth, whereupon this Noble man, to be the better informed in this matter, called vnto this composition a learned Divine, and a wellesteemed Doctor of Physicke, who with one consent, after the complement of the businesse, did affirme, that there was neither any damnable superstition in the making of this oyntment, as was falfely suggested; nor yet any Cacomagicall disposition in the ingredients, as was vainely furmised by some precise persons. And for that reason, they did iountly conclude, that both the medicine, in it selfe, and the practice of this cure were naturall, and consequently lawfull for any good Christian to vse. Hereupon this Honourable Personage, did for a twelve moneths space, with happy and fortunate successe, practile this manner of cure, on many that were wounded; and yet for all this, it should appeare, that some busie Buzzards, or rather buzzing slies of this nature, did put into his head, new suspicions, infinuating vnto him, that the Captaine might vse some secret superstitious meanes, or vnknowne charmes in the collecting, or preparing of the principall ingredients, which he could not discerne, and that without this, those mysticall effects could not

be wrought, whereupon one twelve moneth being past, he vadertooke for his more assurance, to make the composition himselfe, and to have the ingredients, gotten and prepared by his owne direction, namely, the mosse of mans bones, &c. And for this cause, hee maketh Mr. Cooke, the Apothecary, to beat into fine powder, such of the ingrediences, as were to be nowdred, and afterwards to compound it and to make it vp, which when he had effected he found, that this his owne composition, had the selfe. same healing vertue, and prosperous successe in curing that the other had; by reason whereof, hee rests ever fince, so confident in the safety, and lawfulnesse of this cure, that not one of these phantasticall Butterflies, by their painted shewes without any solide substance, can alter his minde from this pradice; which when our valiant Sponge-carrier perceiueth, and feeing that all the vayne perswasions of his too too scrupulous and suspicious faction, could not effect, hee as a Praco, or crying Orator, for the rest, vttereth forth these fragments of his outward and counterfeit zeale, for almuch as it is stuffed internally, with an hypocriticall, and politike intent; as shall be more at large expressed hereafter.

His words in his dedicatory Episse are these. That which moved me to write this booke, was a commisseration of the case of some Persons of quality, reputed religious, which refethe meapon-salue, I pitty these; I presume they imagine no harme in it: 1 pray for them in our Sauiour Christ his owne words, Father, forgine them, for they know not what they doe.

Is not this a pretty hood of zeale and religion, besmeared over with the fard of dissimulation a smooth faced vaile (I say) of hypocrisie, to col uer and conceale the nakednesse of a private world ly policy, namely, to apply vniustly, and make a wrong vie of the righteous words, of our bleffed Sauiour lesus Christ, for the decrying and abolishing of that good gift of healing, which by his viuifying spirit is effected, upon his wounded and infirm creatures', (and that which is worse) by attributing it falfly vnto the divel, an enemy both to God & man; and thereby to defraud the Creator and actor in all things of his right, and that before the face of all his reasonable creatures, whom he created after his owne Image, perswading them to beleeve, that all mysticall and occult healing, in these latter dayes, is the vertuous operation of the Father of lies, and enemy of goodnesses And that chiefely for the company of Chirurgions cause, as shall forth-with be more plainely expressed. As who should say, that God had in this lastage of the world, lost all his operative vertue and power in mysticall and hidden workings, as welin his creatures, as by miracles that good God (I say) the Creator both of heaven and earth, and therefore hee that worketh wonderseuerlastingly, as well occultly as manifestly, hath lost his operative vertue, or affigned it, as it were by fuccession, over vnto the divell. May not that Noble man, and many other religious persons, at which Master Foster in the precedent Text aymeth, with a better conscience, retort his foresaid speach, vpon him, and fay, in work will sel entire sergrate

I am moved with a commiseration of the cause of this person, or Parson reputed, by reason of his profession religious, who condemneth, & attempteth with his Sponge to wipe away the weapon-Salue, & to abolish the reputation of that vertue, which God hath beflowed on it for mans good, and for the reliefe of distressed wounded creatures. I pitty him, if he doe it of ignorance; for then I presume, he imagineth no harme, and therefore I will pray for him in our Saujour Christ his owne words, Father, for-Lukezz. give him, for he knoweth not what he doth. But if he doth it wittingly, and maketh vse of these boly words of Christ, for policies sake, or 10 procure the worldly gaine of others, I must speake unto him in these very words, which Christ spake unto Peter, Get thee behind mee, Satan, for thou vn- Marke 8.22. derstands not the things that are of God; but the things that are of men!

Now verily, I will make it appeare, that hee hideth his worldly craft under the cloke of fanctity, and consequently hee walloweth the deeper in the puddle of sinne, wherefore his reward must needes correspond with his desert: For, God who searcheth the heart and reynes of every man, is instead righteous. I would have each observant Reader therefore to note, that there is a double reason, in this Mr. Fosters endeauour, to wipe away the weapon-salue, whereof the first is the weakest, namely, a witting ignorance, or an entire unbeliefe in those inuisible vertues of Gods creatures, though they appeare enidently by effect, and that unto Gods glory, and distressed mens comforts. Hence springeth

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the captious disposition of some precisions, orrather pure seeming persons, which have no beliefe in the occult or hidden operations, either of medicines, or any thing elfe, which is made manifest in these latter dayes: because, say they, miracles are ceased, and therefore, what now appeareth mira. culous or worthy of meruaile, is prestigious, cacomagicall, diabolicall, and consequently not of God. This manner of persons forget the words of the wife man, which doth tell vs, that the Works of the Lord are wonderfull and glorious: secret and unknowne are his Works amongst men, &c: And will these false iudges of Gods actions presume to condemne them. and attribute them ynto the deuill, because they are fecret and vnknowne vnto them? Will they cenfure things, which are so farre beyond their reach? May not I justly say, vnto such a person, that spurneth in his writing against the truth, as Peter did to Ananias, why bath Satan filled thine heart, that thou (houldest lie unto the Holy Ghost, and apply unrighteously Gods vertue to the Denill?

Ads 3.85.

Eccl. II. 4.

But if hee shall reply and say, that hee knoweth assuredly, that this secret and occult vertue in curing, is not from God, but from the Diuell: Let vs be so bold, as to aske him, how he came by that knowledge? or by what meanes got he that samiliarity with the deuill, that hee is so much beholding vnto him, to know his secrets? As for those of God, I know them to be farre enough from the reach of such men, to scan the reason of them: and therefore Salomon saith: Intellexiqued omnium Operum Dei nullam possit homo innenire rationem, corum

Eccl.8. 17.

qua

que fiunt sub sole ; & quanto plus laboranerit id querendum, tanto minus inueniet : I understand (faith be) that man can finde no reason of those Works of God, which are effected under the sunne, and that by bow much more he laboureth to finde it out, by fo much the leffe can he be able to finde it. And will this bold kind of people, like blinde Bayards, presume to auerre, that the occult or hidden vertue in Gods Creatures is

effected by the Diuell.

All which being thus, namely, that it is imposfible; but by geffe to judge of these occult mysteries and hidden actions of God; I would faine know, whether any learned Reader can be so vnpartiall, as to affirme that Master Foster and his associats or helpers, have done better in attributing the reafon of the secret manner of the Weapon-Salues healing vnto the Diuell, not having any affured testimony for it out of holy Writ; then Doctor Fludd, who doth onely afcribe all goodnesse, and amongst the rest, the acting of healing in generall. vato God and his bleffed Word.

Of this kind of sharp and nimble witted persons, and bold judges, that give their counsell against Gods cau'e at randome, yea, and so peremptorily, would make the common fort of people to beleeue, that they are partakers of all Gods secret Mysteries; which are not reuealed vnto mankind, but by euent. Of those, I say, who assist Master Foster in this glorious enterprize, and as it were even with the Titanean Giants are ready to with stand and assaile Iupiter for Saturnes, or rather Satans cau'e, euen of those, who with the Spurres of their best encouragments ments egge him forward, to inucigh against Gods vertue in the weapon-salue, and slander me and many others, for maintaining the right of God and his created nature: of these (I say) he maketh mention and giveth in his dedicatory Epistle this touch.

Wee of the Church of England detest superstitious magioall cures: wee have many prore parish Priests amongst vs (whereof my selfe is the meanest) which dare handle an argument, and write and preach against such practices,

or.

Here you see the bed, of this too precise and ouer pure, scrupulous, and too too busie Cabale einsdem (dico) cum Fostero farina hominum, is broken and laid open. And truely Master Foster saith but rightly, that the Church of England detesteth superstitions magicall cures, as by right it ought, and to doe I also from mine heart. But I would faine see him demonstratively proue, that the vertue of the weapon-falue is magicall or superstitious; and not naturall. As for the Arguments and proofes, which he hath hitherto produced, to disanull this kind of mysticall healing, I finde them before God and man so weake and faint, that they had need to have a draught of strong agua vita, to keepe them from fainting at the aspect of verity: they are so poorely armed, that a small fillip of truth will knocke them on the head, and make them breathlesse. If hee with all the assistance, his associats shall lend him, can proue it better; perchance wee may be induced to beleeve it. But:

When the Skie falleth, we shall catch larkes.

The second reason or worldly intent, which hee vail-

vaileth and hideth with a hood of simplicity and pure fanctity, is for a privat policy, namely, to curry favour, and to doe a concrt le ruice vnto the company of Chirurgians, from whose race he is descended. For when hee perceined those his brethren much to depine at the continual good, that this magneticle cure performed daily, to many of Gods infirme and wounded Greatures, and that not without a wonderous prejudice wito their practice and profit he thought it would be a worthy 82 meritoslous feruice vnto them, to undertake the difgracing and putting downer for great an eye-fore voto that little common wealth; and they, no doubt, perceining him to be impudently bold by nature, as also of a small estate (as it appeareth by his Epiftle voto the Reader, where he faith; . that be is infrajouidiam and bath but small Church revenue) and therefore the more carelesse, desperat, and confequently the apter to rayle, and vie vnfeemely language vitto his betters (for, who would bee for foolish, as to cast away his money in the Starre Chamber, for a libeller or rather flanderer, that is worthdittle or nothing) and rathly to condemne, without any modelty or conscience, the things which are already adiodged by God; were very glad to make choice of this man, as a perdue in the forlorne band of their troopes, Ito venter rapily? and to undergoe without modelty or with this bur den, namely, as well to take away this Weapon Salues reputation among a men, as to opbraide me, with falle and scandalous imputations, for maintaining it to bee onely naturally magicall, and therefore lawfull and no way diabolicall. Now that this mods

this is so, the case is made apparant by source manifest observations: whereof the first is, because this businesse toucheth chiefly, and that vnto the quick, the Chirurgians freehold: and therefore in is most likely, that these are his friends he meaneth in his dedicatory Epistle, where he speaketh thus:

I had rather bazard mine owne reputation, then men should their saluation. My friends, at whose intreaty t

condescended to this undertaking, &c.

Here you see his religious vaile : and againe, he discouereth his hidden policy. He pretendeth zeale for the faluation of many; and afterward hee faith; that hee condescended unto it, at the intreaty of some of his friends, whereof some in plaine great Lettershe quotes in the margent, namely, v. S. and E.C. now who these are explicitly, the title of his Latine Epistle expresseth: You will finderhem (no doubt) when you know them flour judicious persons and of a deepe reach, to determine so great a doubt as this which wee have in hand: Stout Iury-men (I say) to give their verdit on so profound a Philosophicall Mystery. God preserve their demure worthips, Amicis meis (faith he) Ioanni Scoto & Edwardo Chaleo, &c. Now this taske concernes none more (as I faid) then the Chirurgians, & that he cscemeth them his especiall friends, the consequence will confirme. The second observation is, because this our adverse Author was a Barber Chirurgians sonne. Hence came that mighty reuerence, that he beareth them, in giving them the title of Esquires. The third is made manifest, by that stately and vnusuall Latin Epistle in an English booke, that hee hath dedicated vnto them. Lastly, because some of them

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them (as I am advertised) did goe along with him to grace him, and to procure him the licensing of his booke to be printed, as well against the weaponfalue, as my felfe by name, whereas more modesty and discretion might have guided them, then fo carneftly to have moved and pressed the licensing of a scandalous Pamphlet, a part whereof (I say) doth is an ignominious and infamous maner, point at my felfe by name, of purpose to prejudice and wound (as far as in it lay) my vntainted reputation, and that immediately after the immodest and rash composer thereof had been reprehended, and repulled by two discreete and learned personages for the very same, flanderous and immorall infolencies. I am much beholding vnto these fauourers, of mine adversary, and so much the more, for as much also as vnto one or two of my fellow Collegues; some of them geered and scoffed at me, for those slanders, which he vauntingly had expressed in his booke against me, both before the licensing of it, and afterwards. But as I neglect their scorne, as being too shallow to drowne my reputation, so I pray God forgiue them their follies, and abate their malice; I accuse not all, but some: For, I know there are amongst them of a more learned, discreet, and modest carriage; Vuto such therefore, because I deeme them free from this malignant action: I wish all happinesse, and defire their pardon, if I speake justly, and that vnto the matter, when I find my felfe fo spightfully netled, by some of their society, if I cared for them, or it. Wherefore, by their good leaves, I will proceed thus in my History. The

The about mentioned Noble Personage, and Captaine Stiles, with Six Beues Thelwell (who had his oyntment from that Noble Perfonage, and hath performed by it, many strange and desperate cures) and Mr. Wells of Dedford (a learned, and honest Gentleman, have cured (as they will make good) at the least a thousand persons by this manner of cure. and now there are many other, as well men, as wol men, which have got of this weapon-falue, and doe daily an infinity of good in this kingdome. Hinc deler, him lacrima: From hence (I fay) commeth the griefe vnto the Chirurgians, as well of this City of London, as of every Countrey about. And have they not good reason for it, when they lose such amaffe of practice as would well have stuffed their Pouches; Was not (I befeech you) this the Silverfmiths of Ephelus cafe, who when they perceived, that their gaines, which in their Trade they got by Dianas Image, was likely to perish through S. Pauls. miraculous vertue, as well in healing, as otherwife (for it is in the same Chapter said, that God wrought. no small miracles by the hands of Paul, so that from his body were brought unto the ficke Kirchiefes, or hand-kirchiefes, and the diseases departed from them, and the ewill spirit went out of them) and salutiferous preaching of lefus Carift, they put the whole citty in an vproare, by the perswasion and Oration of a certaine man, named Demetrias, a Silver-smith, that thereby they might decry and put downe those preachings, and miraculous operations of Strain, as well in healing, as otherwise, which hee did effect, not onely in that Citty, but over all Asia, cry-

AA.19.

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ing out against all truth and reason, Great is Diana of the Ephofians ! inferring thereby, fallely, that Punts Doctrine and curing was erronious, and his miracles diabolically Doth northis Champion for the Chirurgians, I meane M', Faster, resemble in que, rypoint the Ephesian Demetrius, for as much as bee conspireth with the Artists of his fathers Trade, to mone the whole Citty, yea, and countrey, to murmur and repine at the vertuous act of that gift, which God hath imparted vate the weapon-falue, and exclaime against such as vie it, vato Gods glory, and the good of mankinde; because it doth derogate, and taketh away the profit and gaine from the Trade of Chirurgians . Did not Demetrius vnder pretence of zeale and Religion voto the falf and Ethnick Goddeffe Diana, derogate all he could from the honour and glory of lefus Christ, and that chiefely for the Company of Silver Imiths profit and gaines fake? And doth not Foster in the very fame manner, vnder an hypocriticall chaddow or vaile of fincerity, afcribe the power of healing by the weapon-falue vinto the diuell, the false god of this world, and in so doing, doth derogate from the divine honour and vertue of the true God, who made heaven and earth, thereby to poy fon and intoxicate the opinions of vertuous or well minded. men, and to diffract them from the truth, by his. false perswasions, as Demetrius attempted to doe with the honest Ephesians: For as much as he with his Chirurgicall faction, feemeth to cry out like another Demetrius, Great is our Esculapius, the god of Chirurgians, and his inventions of balmes, emplasters, R 3;

plasters and falues: and consequently diabolicall is the Weapon-Salue, which cureth all wounds miraculoufly at a distance, and not by Contact? Did not Galen in the like manner raile and scoffe at Christ and his Disciples, for their curing so strangly at diffance, and that without any ocular demonstration. And the reason why? was, because he could not cure spiritually atdistance; but one.

ly groffely and by an immediate contact.

If I therefore like the Ephefian towns-Clarke, shall with words of reason and truth, seeke to appeafe the vniust rumours and needlesse icalousies. stirred up by this our Sponge-bearing Demetrius, and afcribe with the words of verity, that vnto Sod the Father, and his Sonne lefus Christ, which belongeth to him, and tell the Diuell and his mi-nister vnto his face, that all goodnesse, and therefore each healing property belongeth vnto God the Creatour of all things, and not to any vile creature, much leffe vnto the Diuell. Doe I (thinke you) doe amisse? Was it not (I pray you) for . these very words of Paul, that in his Sermon at Athens Demetrius and his crafts men were so much offended with him.

Ads 17.24.

The Lord (saith he) who hath made beauen and earth, dwelleth not in Temples made with hands, netther is worshipped with mens hands, as though he needed any thing, seeing he giveth to all, life, and breath and all things: and bath made of one blood all mankind &c : For in him we line, and move, and have our Being, for wee are also his generation. For as much then as mee are the

Genera-

Generation of God, wee ought not to thinke that the Godbead is like woto gold or filner, or stone graven by art and the invention of man, &c. on

This angred Demetrius and his company, namely to fay, that the Godhead is not like vnro gold or filuer grauen by art, which if they had suffered, no body would have bought the images of Diana, framed by them : In like manner, this Chirurgicall faction decryes the Weapon-Salue, fearing that few wounded persons would trouble them for their cure, being that frustra fit per plura, quod porest feri per pauciora: it would bee but vaine for a wounded man, to bee tormented by flashing, eating corroliues, incilions, and dolorous tentings of Chiturgions, besides great bargaines and compacts for the cures, and perchance also little attendance, when the immediate Act of Goddoth operate the sure gratis, gently, without dolorous tents or gries yous incision, and that honeftly without anilloon science, seeing that it is Gods Spirit, which doth operate as well in the blood as falue. For (I befeec's you) observe the words of Saint Bank (which if they move in some degree the Ephelian silvers fmiths, they will much more nettle such couctous. Chirurgians, as would suffocate and smoother; this excellent and divine vertue in the Weapon Salue, whose originall is ofblood:) The which words that you may with the better folidity conceiue, you must gather or collect out of them, these three severall things: First that the Lord of Lords is hee, who hath made heaven and earth, whereupon wee collect that he which hath made heaboo

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uen and earth, is the guider and operatour, both in the spirit and body, of both the great and little world called man; and therefore neither Hag nor divel can work to the health, suftentation or preferuation of either: as the confequence shall confirme; For the Text faith: Hee gineth life, breath, and all things. Next, hee bath made all mankind of one blood and spirit! And therefore he operatethall in all in mans blood in generall, as well to life as health. And againe the spirit of the dead mans bones, and confequently their excrefeence, which issued originally out of mans blood, in the which in part lurketh Gods Spirit of life, hathan homogeniall reference, who the linely blood of man, tor as much as the Text faith, that all mankind is made of one blood onely and therefore this valon of symphoniacall or sympatheticall harmony, is not easily to beel imited, by Malter Festers phantallicall spheare of activity. For the text following vitto the Athenians is In him wee live and move, and have our Being. And lastly, that wee are the Generation of Goden and for that cause, Christ did not distaine, to call us his Brethren and the Sonnes of God. Neither is it sufficient to lay (as these precisians doe) that this is mentionely of the Beleeners; and the of the Infidels. For Saint Paul, at that very time, when hee preached this doctrine, Thake voto the L dolaters, and fuel as worthiped viknowile gods: and be did let them to know thus much; namely, that their being in the true God, and that this Lord of Lords giveth life and breath, and being, and that they were all of Gcds

Gods Generation. All this hee truely taught, that thereby they might leave their false gods, and berake themselves vnto their right Lord & only God, from whom, by whom, & in whom they exist, and Rom. 13-32. persist in their being, as hee declarethelse-where. Let therefore Demetricus, his Goddesse viana be forgotten, and let Fosters healing divell be deprived from all his imaginary power & practice in curing of wounds. And lastly, let all coveryous Chirurgians expectations be thorowly quashed, and disanulled, by this inviolable affertion of the Apostle.

Though there be that are called Gods, whether in heaven or in earth, (as there be many gods and many lords) get unto us there is but one God, which is that Father of whom are all things, and wee in him, and one Lord, Iesus Christ, by whom are all things, and weby him: but every man hath not that knowledge.

Let M. Fester mark this: as who should say, though the Ephesian Demetrius with his complices, did attribute all power vnto the false Goddesse Diana, and Foster, the secret & maruellous power of healing by the weapon-salue vnto the diuell, as the prince of this world, without any consideration vnto this Text; yet it is certaine, that it is God the Father, of whom are al things: and consequetly, this act in curing and by our Lord lesus Christ, by whom are all things, and therefore each bleffed gift of healing. For, Salemen auerreth, that it is the Word that cureth all things. But, faith the Text, Every man bath not this knowledge, &c. Wherefore Mr. Foster is the more to be blamed, to professe the name of Gods Minister, and to be ignorant in this point. Or at the least wife, if he knew it, hee is to be blamed both before God and man, to **speake**

speake so bluntly, and against his conscience, for any pruivate companies canle, or worldly affection, yea. it may appeare, that fice was troubled in his confcience, when hee writ so staggeringly, and vnadui-fedly, touching the original cause of this cure, For, first of all, pag. 8. he faith, that it is not the falme that cureth, but the divell, by the secret applications of other medicines : In another place, namely, pag. 17. hee acknowledgeth, that the act of curing, is the falue but concludeth it to be magicall, by reufon of the fuperstitions observations in the collection or gathering of the ingredienves, and in the anounting of the meapon. Then pag. 39. hee seemeth to averre, that it is the bathing of the wound with Vrin, and the keeping it cleane, which doth effect this cure; whereby hee taketh away all vertue from the falue, and acting power from the divell. But pag 7. hee faith, that it is onely God that cureth at such a distance, for as much as his essence is infinite, and is omnia in omnibus, and not any Angell. The Gentleman you fee is in many minds, God amend him, and make his head-piece more settled, and of a more solid confistence, and constant nature, or wee shall be troubled heercafter with many words; but little substance appertaining to the right matter. Theare he threatneth me with a volume of some impicties, and I know not what, which hee hath found in my works: I am sure hee will proue but Mersennus and Gassendus his Ape or Parroket. For hee professeth them his Masters, and therefore I will quickly serve and afford him the same sauce, or answer I have bestowed ont hem. Let him appeare when he dareth, and take the best assistance, his home-bred servers on can afford him; I feare neyther him nor them, nor Mer fennue

Mersennus, nor Landnins, nor Gassendus, his papisticall Masters: For, I have (I hope) the buckler oftruth for my defence. The manual orange and

I will now paffe vnto the next Chapter, wherein I will expresse certaine histories, of certaine magic callcures, which in mine opinion, are farre more admirable then this of the weapon-falue. was a certaine Loid, or Wolsener of Ira

CHAP. VII.

In this Chapter, certaine Magneticall, or Sympatheticall affects are expressed, which appeare farre more admirable, then this of the weapon-salue.

> Ir Nicholas Gilbourn relateth in his letter vnto mee thele words: The last time (faith he) the Lady Rulegh was at Eastwell at the Counteffe of Winchelfey her house, wee falling into some dif-

chance idilibis nofe in a fight or or

courfe, concerning the Sympatheticall oyntment, sheetold mee, that her late busband, Sir Walter Ralegh, would suddenly stop the bleeding of any person (albeit hee were farre and remote from the party) if he had a handkirchers or some other piece of linnen dipped in some of the blood of the party fent vnto him. If this were done by the dius!, I prefume, that so wise a Personage, as was Sir Walter Ruleyb, would have left, or at least-wife not have vfed that Trade of curing or stopping of blood.

There are foure histories more, that I wiltell you, whereof the two first are forraine, and the two last were acted at home namely here in Egland,

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The first of the forraine Stories was acced in 1taly, and hath beene there fo famous and remarkeable, that vnto this present, it is as well in the natine countrey-mans mouth, as in the report of fuch travellers as have passed thorow the countrey; yea, and there are authors of credit, that have enrolled it in their written monuments. It was thus: There was a certaine Lord, or Nobleman of Italy, that by chance lost his nose in a fight or combate, this party was counselled by his Physicians to take one of his flaues, and make a wound in his arme, and immediately to joyne his wounded nose to the wounded arme of the flaue, and to binde it fast, for a scason, vntill the flesh of the one was vnited and affimulated vnto the other. The Noble Gentleman got one of his flaues to consent, for a large promise of liberty and reward; the double flesh was made all one, and a collop or gobber of flesh was cut out of the flaues arme, and fashioned like a nose vnto the Lord, and so handled by the Chirurgion, that it served for a naturall nose. The slave being healed and rewarded, was manunitted, or fet at liberry, and away he went to Naples. It happened, that the slave fell sicke and dyed, at which instant, the Lords note did gangrenate and rot; whereupon the part of the noie which hee had of the dead man, was by the Doctors aduice cur away, and hee being animated by the foresaid experience, followed the advice of the same Phisician, which was to wound in like manner his owne arme, and to apply it tohis wounded and mutilated note, and to endure with patience, till all was compleate as before. He with animofity & patience, did vndergoe the brunt,

and

and so his nose continued with him vntill his death. What! Must wee esteeme this worke the act of Gods spirit in man, or a deceitfull and prestigious operation and trumpery of the diuell? Verily, it must needes by wise men be adjudged to proceed from that good act of Gods viuifying spirit, which did operate by way of life and vegetation in them both. Is it not ftrange therefore (the one living about Bolongnia in Italy, and the other being in Naples) that according to Master Fosters tenent; neither the tall Hills of Herruria; nor yet the high Appenine mountaines could stop the concourse and motion of these two spirits, or rather one spirit continuated in two bodies, as a line being fretched out from two extremes, of so farre a distance. Surely M. Foster will say, this is Magicall and diabolicall.

The fecond forraine Story was this? I was, while I did foiourne in Rome, acquainted with a very learned and skilfull personage, called Master Gruter, hee was by birth of Swifferland: and for his excellency in the Mathematick, and in the Art of motions and inventions of Machins, he was much efteemed by the Cardinall Saint George This Gentleman taught mee the best of my skill in those practices : and amongst the rest, hee delivered this magneticall experiment voto me, as a great fecret, affiring me that it was tried in his Country, vpon many with good successe. When (said he). any one hath a withered and confumed member, as a dried arme, leg, foot, or such like, which phyficians call an Aerophie of thelims, you must cut from that member, bee it foot or arme, the nailes, haire, or some part of the skin, then you must pierce

S. 3.

a willow tree with an Auger of wimble vaco the pith, and afterward put into the hole the pared nailes and skin, and with a peg made of the fame wood, you must stoppe it close: Observing that in this action the Moone be increasing, & the good Planets in such a multiplying Signe, as is Gemini, and fortunate and powerfull ouer Saturne, which is a great dryer. The felfe-fameeffect (faid hee) you shall finde in you, take the nailes and haire, which is cut off the member, and close them in the roote of an halle tree, and thur vp the hole, with the barke of the tree, and after couer it with the earth, and (faidhe) it hath beene tried, that as the tree dayly groweth and flourisheth, so also by little and little, will the patient recover his health. But you must with diligence observe, the motion of the heanenly bodies, and especially the places of the Sunne and Moone, when this is effected. And to this intent the did disclose voto me, the time and seasons when the preparion vnto fuch a c ure should be effected. But alas I What have I done? Now hath M. Fosterenough to cryout that this is Magick indeed, here is superficient in the highest degree. For did not he say pag. 17. that it is an astrologicall, and therefore superstitigus observation taxellest any ingredient, or sedocany things by attending and expeding, when the Moone should been in suchon such a bouse of beaven, and that by Scriptures, Aftrologers, Magaians and Soucerers, like birds of a feather, are linked segeiber? A worthipfull exploit in in this demure Gentleman! His blindnesse leadeth him in thises in the rest, For fish hee concludeth, that all Magick in generall is damnable and diabolicall, because one species or member of it, is justly

to be banished from Christian mens remembrance : as if there were nor a naturall magick, by which Satomon did know all the mysteries in nature, and the operations thereof, yea, as if the three wife Kings of the East, did discouer, that the true King of the lewes was borne, by diabolicall Magick. How how Master Foster, were these three wise men Cacomagicall Magitians, or fuch as the Scripture did allow of and we Christians keepe a holy day in their remembrance? Right Friar Atenfanne his ape! For he condemneth all Magia without exceptions ofkinds; not temembring, that Magus is in the Persian conque interpreted a wise man or a priest. And in the very fame manner, this Gentleman, after his Masters custome condemneth all Astrologie, for that members fake, which is truely superstitious and vulawfull, not confidering, that the verity in both, the true Magick and Aftrology hath been falfely contaminated and abused by superstitious worldlings, and thereupon made the good, in the eyes of the ignorant, to bee abolished and condemned with the bad, for the bad lake: and fo goodnelle by vile men is swallowed, without any difference, by darkneffe.

I would therefore have our Sponge-bearing aduersary know, that there are soure parts or kinds of Aftrology in generall. The first is conversant about the mutation of the aire, and foretelling of tempelts, difeafes, famine, or plenty, &c. The fecond foreselleth the alterations of states, as also wars, or a pacifick dispotion in the minds of men. The third intreateth of the election of times, and of nativities. The last is directed vnto the fabricating of characters, feales. scales and Images, the which, because it mingleth it felfe with superfitious actions, & is made an instrument for the abuses of impious persons; and especially, because a diabolicall insinuation vnto vice and impiety, may easily be perceived in it, is of all good Christians to be repudiated and condemned for vnlawfull What? Is the Almanack makers Science for this Mr. Festers exceptions, to be put downe, or must Physicians be forced to forfake or neglect their houres of election, ingathering of simples, or letting blood, or curring the hayre and nailes, or stopping laxes, or making the belly lubricke for this mans caueat? Doth not Amicus medicorum auerre, that the influence of heaven, may belpe the working of medicines? Por (faith hee) oftentimes medicines laxative, areby vinskilfull Phisicians, given under an influence of heaven, that workerh a contrary or stiptick effect of fare hindred. Alfo faith he Sometimes medicine is given to ftop, when the disposition of the heanens are lubrick and laxactine, and then the medicine loseth his effect. And for this cause, Haly Saith, the Physician that is ignorant in Astrology, is as a blinde man, fearthing out his way without a ftaffe, groping and recling this may and that way. And Prolomeus, that a good Astrologian may avert many effects of the stars which are to come. Doth not Galene & Hipocrates Speake much in their critical treatifes, of the necessity of obferuing the Moones motion? But letting this passe: What fay wee to the husbandmans observation of times and seasons, as well in sowing as in reaping? If this will not serve to stop our Adversaries violence, wee will comevato the testimonie of Scriptures: for the confirmation as well of election of fealons, as to proue that the influence of the heavens doth ope-

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rate as well good as cuill effects. For the first it is faid, Est tempus plantandi, & tempus exstirpandi quod suit plan- Eccl 3. tatum: Est sempus belli, & est tempus pacis, &c. There is a time to plant, and a time to pull up what is planted: there is a time of war, and a time of peace; And the Son of Syrach in the good day, entry that which is good, and bewere of Eccl 7. she will day, as God made the one, fo also bee ordained the other: An S. Paul wisheth vs, to put on the armour of Ephel.6, God, that weemay resist the divell in the onfortunate day. Now, if the starres be the distinguisher and guider of times, as Mofes telleth vs, furely the influenceeyther good or bad for them, maketh good or bad Angells, to have more or leffe dominion over creatures. That there are bad influences from aboue, these words of Denid doe teltific : Dens est enstes tuns, Sol & non percuties dierno tempore; nec Luna nucle: God is thy preferner, the Sunne shall not strike or wound thee by day, nor the Moone by night, drc. And is it not acknowledged, that the Moone is the procurer of the Epilepticke difcase? Where it is said in the Euangelist in plaine termes, that the possessed was Lunatick? Also that there are good influences from aboue, it is argued by this Text of lob, Canft thou restraine the sweet influences of the lob 32. 11. Pleiades, or loofe the bands of Orion? Canft thou bring forth Mazzaroth in their time? Caust thou also guide Ar-Queus with bis founes? Knowest then the course of heaven? or canst then fet the rule thereof on the earth, &c? For in this Text, wee finde the good influences of the flarres are mentioned: and heere also it is expressely noted, that the heavens have their powers on the earth, I boldly affirme therefore, that all Astrology is not

forbidden for as much as there is an especiall obser-

uation to be had by wife men, of the influence of the

stars. And for that purpose, there are houses of election, duely to be observed according vnto this or that influence, which is most proper and convenient for our worke. Againe, whereas M. Foster seemeth to make so slight account of the 12. Signes, and their effential operations on the earth; he may see, that such as have made their allaterall notes upon the Text, doe interpret the word Mazzareth, to signific the 12. signes, which doe possesse the 12. signes of the Zodiack, which being so, marke the Texts conclusion: Canst thou set the rule thereof on the earth? Whereby it is evident, that the 12. signes, have an especial rule over the earth, and the creatures thereof, and that by Gods ordinance and appointment.

By this it is made manifest, that there is no Cacomagicall superstition, in observing times, daies, or hours, in which this or that starre hath dominion, for the collecting of ingrediences, or preparation and adaption of medicines, or other matters, proper for the cure of man, as M^r. Foster doth valuably averre.

To conclude, therfore this point, we may discerne by the foresaid experiment, how the vegetative force of the plant operateth, in the excrementitious parts of the withered member, no otherwise then the ointment in the amputed blood, and how the spirit of those nailes and haire, and skin, do participate with that of the withered member, no otherwise then that of the blood in the oyntment, doth with the bloody spirits of the wounded, or as the vrinall excrements, with the blood intested with the launders, as shall be told you hereafter, or else they could not conferre or exspire the vegetating spirit of the plant, vnto the decayed member; neither could the spirit in the decayed member, mag-

netically

netically draw the vegetating spirit of the plant voto. it, that by the addition of its power, it might with the more speed prosper and recover,

It is commonly observed amongst vs, yea, and familiar in old wives practice, that if a piece of fresh beefe be rubbed well on warrs, either in the hand or other member, and buried in the ground, the warts have bin accustomed to fade by little and little, as the beefe doth rot and putrific in the ground: and that if the party that hath the warts be at a farre distance from the place, where the beefe is buried. Must this kind of cure also be cacomagicall, or diabolicall? yez, verily, as well as the rest, if that be true which M. Foster and his affociates doe auerre. . ato issaulo la macros vicino

I could remember each reader of many of these viuall conclusions in naturall Magicke, which being well pondered, would, I imagine, prouesfarre enough in euery wife mans judgement, from any diabolicall pra-Aice or commerce; but because I seare, I should be in doing, more tedious then delectable, vnto each curious, I will come briefely vnto the two homebred hi-

stories, which I did promise vnto you before no

The first of our homebred histories is this: There is at this present, an honest religious Gentlewoman about London, that taketh an herbe, called the Rose of the Sunne, which hath small husks about it, which will open and shut, and shee purteth it in plantain-water, and it shutteh and closeth vp. She therefore, when a woman with child beginneth her labour, giueth her a little plantain-water, and though the labouring woman, appeareth to the Midwife neuer fo ready to be deliuered; yet if the Gentlewoman see the vegetable closed, the concludeth, that they are deceived, and that

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there is no such matter, and so it proueth indeed. A. gaine, when the Midwife doubtech of her delivery, and yet the is indeed necrit, The flower will open by little and little as the Matrix doth, and then the Gentlewoman bids the Midwife looke to it, afforing her, that the is ready for it, and it proueth fo. This story was related very lately vnto mee, by a Noble man of worth, and confirmed by a reverent Doctor and his Apothecary, who everre, that certaine Midwines doe at this day, make vie of this naturali conclusion, odd itself and

Now I know, that M. Foster will say, that this also is diabolicall and superstitious. Good God, what will this man leave to be afcribed and attributed, to the onely actor in all operations, as well vulgar as myflicall, when there is nothing hidden, or rare in this world, which this greater agent for the dinell, then I am a witch, as he termeth me, doth not attribute to his Master, the divell, so that God for footh must be granred to act only in vulgar and lensible things, but as for all hidden mysteries, the activity of those must proceed from the diuell, and be only attributed vnto him. To conclude, we see an admirable sympathy, betwixt the vegetable, minerall and Animall, and the parts of mans body, as the coults foot, which is framed like the lungs, is good for the lungs : berniaria for the rupture, liverwort for the liver, eyebright for the eyes; and againe, among minerals, Gold for the heart, and Silver for the braine, brimstone for the lungs, your for the spleene, as also the spleenssone cureth the spleene, if it be worne on the wrest. And why may not the herbe have the like relation and correspondence in nature with the matrix; And that by reason of the vehicle of plantainwater, which did communicate, the nature of the one with the other, the ayre being the common medium bas the author of less habit basel cation of

The last hom cored story is this: There is a No. ble Personage in this kingdome of no meane descent, Title and ranke, among the English Nobility, a most wise, grave, aged, and religious Gentleman, I say. who hath cured a hundred in his time, of the yellow launders, the patient being 10, 20,30,40. (yea, & as he and others have reported) almost 100 miles off from him: and many of them, that hee hath fo cured, have laine long drooping under the burthen of this disease. before they came to him, in so much that the vse of comon receits of physicians could not ouercome it. Hee hath both performed it by his feruants at home. and hath communicated the fecret vnto fome of his friends abroad, amongst whom he hath bin pleased to. rank my felfe. The vrin therefore of the patient, is fent voto this great Lord. His maner of cure is this, he taketh the ashes of a wood, comonly knowneand growing here amongst vs in England, hee maketh a past of this wood with the vrin, referuing a little of the vrin a partfor another purpose; this past so molded & made vp with vrin, is divided into 7.or 9 lumps or balls, and in the top of each of these, he maketh a small hole, and putteth in it a litle of the vrin remaining, & into those parts of vrin, hee putterh a blade of faphron. And fo without further doing, hee puts the lumps in a fecret place, where they must not be stirred, lest the cure be hindred. And experience hath ranght the world, many a score of icteritiall men, or insected with the yellow launders, have by this simple meanes beene cured; and this is well knowne vnto a 1000 persons. Lord! What adiabolicall medicine will this appeare in the chaste cies:

eies of Mr. Foster? He wil straight way cry out, This is abominable and diabolicall witch-craft, and they are witches and conjurers that do vie it! But beware Mr. Foster of railing, or calumniating this personage; for he is such a one, as will endure no coals, but will chastice any of your vnmannerly brauadoes. What, I say? Is the divell in the fick mans water, or is it in the burnt ashes of the wood? (They say, that witches implements being burnt, causeth all magicall power to van. nish) or is it in the poore blades of saphron, that are drenched in the vrin; Notruly, but rather in their conceits that dreame fo. For it is most certaine, that the plant and the faphron have hidden properties in them; to cure the launders. All the mystery therefore of this cure, belongth vnto the respect or relation, which is between the blood of the infected, and the whay of the blood, which carrieth with it partly some of the naturall falt and tine ure of the blood, and partly some of the relicks of the I cteritious humor, which maketh the wrin of so high a yellow. The spirit of blood therefore with his agent lucking in the tin dure, and falt, which is in the watery ferous, or whatey excrement, and being buried in that medicinable earth, or ashes, in which the falt of the plant dwelleth, or thirred vp by the continuation which it hath with that spirit of life, which yet dwelleth in the fick mans vaines. Therefore the water being inhumed and mingled, with that medicinall earth, and mixed with faphron, the viuitying spirit of the sick, tending to the preservation of life, doth ayd the like in the vrin, and also exuscitate and reviue that in the falt of the ashes, to act and fight against the Icteritious humor in the vrin, which fading and being by little and little conquered, maketh his like

like in the fickebody to dye and vanish. Besides all this, the spirit lurking in the salt, and exuscitated partly, by the excited spirit of the plant, and partly by the emanating spirit of the sicke body, doth send, or carry backe a curatiue property, vnto the whole bulke of the blood. I leave this vnto the more serious consideration of the learned, who can better judge of the hidden and abstruse operations of Godsincorruptible spirit, closing vp alin these very words of the Apostle: Deus operatur omnia in omnibus, God worketh all in all, & 1 Corinth. 12 ex co, per eum & in co, sunt omnia, of him, by him, in him ure all things & Deus vinificat omnia, God vinifieth all things. And finally, Dy sunt, qui dicuntur in calis & interra; no. Romans 11. bis autem vnus Pater à quo omnia, & nos in ille, & vnus 1 Timoth,6. Dominus tesus Christus, per quem omnia, & nos per illum. There are in the estimation of some men, gods in beanen and i Corinth 8. in earth; but unto us there are no more then one God; the Father from whom doe proceed all things, and we are in bim: and one Lord lesus Christ, by whom are all things, and we by him. Ergo, it is vainely, and presumptuously said of Mr. Foster, that the cure of the weapon-salue is effeded by the divell, the enemy of lefus Christ, and not by Christ himselfe, being that lesus is the only Sauiour, and curer or healer both of foule & body, who, as he hath all powers & potestates under his dominion, vseth his good Angels to work his goodnesse, and nor the bad Angels, which hee did ordaine for a cleane contrary office. I will not fay, that this affertion of his is a kinde of blasphemy; but it is little better. At the leastwife it is the groffest fort of Idolatry, to ascribe the good works of God, vnto the essentiall act of the worst and most wickedest of all his creatures, whom God instituted for a clean contraryvse, namely,

to be his punishing and destroying minister or angel. Now, I will proceed vnto the particular defence, of mine ownedoctrine, expressed in my mysticall Anatomy, Against the which Master Foster doth enueigh fo bitterly, and with fogreat a confidence. He crowes there like a Cocke on his owne dunghill, before hee hath occasion, and challengeth gloriously the palme, and proclaimeth the trophey of his owne prayles, before he hath got the victory. The end crownes all: for truth is not boulstered vp with high and braging termes. It had beene best for Master Foster to have heard me speake, before hee had publikely slandered me, and let up the Titles of his booke on the posts of my doore in my disgrace: whether it was discreetly done of him, or not; I leave it to the censure of the world: and so I move to the last Member of this Treatife.

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The Third Member:

Wherein the Author doth disannull all those Arguments and Objections, which M. Foster with such invincible considence hath produced, for the refelling of his opinion; expressed in his mystical Anatomy, where he proueth, that the action of curing by the Weapon-Salue, is meerely Naturall; and no may Magicall or Diabolicall.

The Prelude to this Member:

Wherein the Author doth expresse, that his Adversaries slanders of him, are grounded on malice, and not on any inst desert of his. Here also be sheweth the method of his proceeding in this Member, with the Reason thereof.



Ach discreet Reader may discerne by M. Fosters scandalous vehemency against mee, for composing in my mysticall Anatomy, the subject of this Member, that it is more of enuy and malice, then for any desert in me, or offence committed by

me, either against him, (for as much as I know him not) or any other person else: For out of doubt, he would not else vpon so slight an occasion, as was this short chapter expressed in the foresaid place,

haue so sandered me, with the title of a Magician, as he hath; and alledged his wife Master the Frier Mersennus his authority for it, as profound an Author for rayling and falle flander as himselfe. But why (I befeech you) should be induce Mer (ennus his scandalous words against mee in this his writing, when he seeth, that the Frier is so taunted by his friend and champion Gaffendus for it, that in his Reply, which he maketh with Gaffendus and Lanouius against me, after that I had thorowly nettled and gauled him for his follies, hee dared not to veter or repeate one word against me, touching the precedent slanders of Magicke, which in his Booke on Genesis, vpon little or no ground hee laid vnto my chargesbut grafted all his spight and malice in that Reply, vpon certaine Impieties, (as hee termeth them) which hee most weakely layeth vnto my charge? Againe: whereas this our home-bred Adnersary saith, that I have excused my selfe from Magick, in a Booke intituled, Sophia cum Moria certamen, and that Lanouius faith, Cuius contrarium verum est; I must tell him, that it doth ill become a man of his Profession, to veter such a falshood. For Lanous, (though in as malicious a manner as he could) doth cleare me of that crime, alledging that mine vnskilfulnesse or insufficiency in such things, made him to thinke the contrary. And therefore I must tell this my English calumniatour, that there is a Starre-chamber to punish such abuses, and consequently, he may perchance heare of mee sooner then he doth expect, vnlesse hee bridleth his slanderoustongue the better hereaster. It is an Argu-

mene

ment of little Philosophie, and lesse Divinity, to rayle vnreasonably, and scandalize with immorality. For Philosophie is Sapientia amor, the love of Wisedome: and the Wise man saith, It is the part otafoole to rayle. Againe: all Dininity isfounded on Loue and Charity; and Christ his chiefest preaching, was to love our Brethren, and to affect our Neighbours as our selues, and to admonish vs, that wee judge not our Brethren rashly. But to come vnto our businesse; Hath this Chapter of mine, (iudicious Reader) in which our diligent Inquifitor hath made to strict a search, and against which he hath framed so punctuall a confutation, any Cacomagicall busines in it, that I should so hardly be censured, by our quick-witted Consuter, at the very entrance into it? Doe you diferne in it anything, that should cause our Adversary to make fuch a scandalous, and vnchristian-like ingression into the inquiry of it, that thereby the simpler sort of men may deeme me a Witch or Magician? As for such as are of the wifer fort, I am fure they laugh at it. But is not this an argument of enuy, founded on no solid foundation? And is not he, as well for his vnreasonable spight, as some things else, of each good Christian to be pittied? For what hath he in him should deserve enuy, being that he confesseth in his Epistle to the Reader, that he is infra inuidiam? As for my selfe, I must ingenuously concurre with the opinion of all the world, and fay, that I had rather be emied then pittied. Butto our purpose: The subject of this Chapter cited by me in my mysticall Anatomy, is onely a discourse a * 2

discourse of the naturall reference, and Magnetick or attractive and sympatheticall relation, which is observed to be, betwixt two distinct substances of the like nature; but differing in the distance of place; as betweene the Loadstone and the Iron; betwixt the blood, and the salt of the same nature; in which the vegetating spirit, common vnto them both doth occultly abide. And you must note also (courteous Reader) that in this particular Booke of my mysticall Anatomy, I did handle the secret and hidden properties of the spirituall or internall blood in the externall, citing therewithall, as necre as my small capacity would give me leave, the harmonicall effects which it worketh, as well by contract or immediate touch, as at a distance. I would faine know now, wherein I have offended in fo doing ? or how I have deserved M. Fosters slanderous ingression into his examination of this businesse? or whether in my naturall discourse vpon this subich, I mention Diabolicall Charmes, Circles, Witch-craft, or vnlawfull and forbidden Characters, or such like? If you finde nothing appertaining vnto any such deuilish Magick, then give your sentence, whether such a Prelude vnto this businesse was honest, decent, or any thing appertaining vnto the matter in handling. As for the vlage of the weapon-Salue in it selfe, I protest before God and man, I neuer of my selfe did practise it vnto this very day; but in my conscience, and by reason of a more strict inquiry, which for this cause I have made into it, I finde it so free from any Diabolicall superstition, (which, God is my witnesse, I have

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ener hated, as I doe the Deuill and all his workes) and have heard so much of the vertuous operation thereof, that from henceforward, malegree the demeure writers or speakers against it, I will both practife it, and defend the lawfulnesse of it, as being more affured now then ever, that it is the blefsed vertue, of God; and not any act of the Deuill, which operateth in it vnto the health and alledgementol Godsafflicted creatures.

But to come vnto our matter.

I will make but few words, for I have already beene too long in my precedent discourse. But before I begin, I pray you obserue (gentle and judicious Reader) how that our Sponge-carrier, is very halting and unperfect in the interpretation of my text, straining it much from its true nature, to scrue his owne senserather, then justly to expresse mine intention; (as indeed he ought) I will therefore in the first place expresse water you, in naked English tearmes, the full and exact purpose of my Latine text, which I call mine Affertion; and then in the next place, I will expresse his exposition or collection: After that I will set downe the vertuous validity of his Sponge in drinking vp, deuouring, or wiping away the strength of my Assertion: and then in the last place, I will crush and squeele his Sponge, and make it by force to womit vp againe the truth, which it hath denoured, or rather couered with his vaile of ignorance. And this shall be my manner of proceeding in combate against this Lernian Monster, and his Truth-denouring Sponge.

CHAP. I.

ued against our Advertaries Alfertion.

First, that the Blood, Fat, Flesh, and Bones of a dead Man doe partici-Heere it is pro- pate with that Balfamicke nature or humidum radicule which is in the lining Man. Secondly, that a Horse hath a Balfam simpathising with that of a Man.

My naked text Englished.

we see that this Oyntment is compounded of things pasfing well agreeing unto mans nature; and confequently that it hath a great respect to his health and preservation, for as much as visto the composition thereof, wee have in the chiefest place or ranke Blood, in which the power of life is placed. Here, I say, is the essence of mans Bones growing out of them, in forme of Mosse, termed V sinca: here is his Flesh in the Mummy, which is compounded of Flesh and Balfame; here is the Fat of Mans Body, which concurreth with the rest unto the perfection of this Oyntment. And with all thefe (as is faid) the Blood is mingled, which was the beginning and food of them all, for as much as init is the spirit of life, and with it the bright soule doth abide, and operateth after a hidden manner. So that the whole perfection of Mans Body, doth feeme to concurre unto the confection of this precious oyntment. And this is thereason, why there is so great a respect and consent, betweene this Oyniment, and the Blood of the wounded perfon. For it is most necessary, that some of the Blood of the wounded, be drawne out from the depth of the wound, &c

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This is the exact interpretation of my text. Now yee shall see what he maketh ofit.

M. Posters Collection.

Scull-moffe, or Bones, (Saith Dottor Fludd,) Mummy, and the Fat of Man (the especial ingredience) comprehend the corporall perfection of man, and so are apt to heale, by reason of a naturall Balfam resting in them, sympathising with the hypostaticalt Balfam residing in the

lining Man.

You fee here, that first he leaves out the blood, which is the prime ingredient; and then whereas I fpeake of that enbalming ingredient, which the Nobles of Ægypt were wont to make of the naturall Balfam, and fuch like Bituminous and vnctuous things, as were enemies to Corruption, he nominates and interprets after his fashion, and to ferue his turne, faying; that I speake of the naturall Balsam in Man, residing in the Oyntment, &c. But I will let him have his scope, being it cannot much vary from my purpole.

M. Fosters Sponge to wipe away this mine Affertion. while who income to

I deny that Scull-mosse, or Bones, Mummy, and Mans Foster. Fat have, though they be medicinable, any matural Balfam, or radicall humor, (for so some call naturall Balsam) residing in them, sympathising with the hypostaticall Bal-Jam, remaining in the living Man: unlesse a Horse have a Balfam sympathifing with Mans. For (faith D. Fludd, which I aduise him to remember) if a naile which prickoth a Horse, be put into the Oyntment-pot, the Horsesball be cured. I say there is no such sympathy betweene Horse

and man; and if there be no cause at all to beleeve the ones there is but little to beleeve the other.

Here the Sponge is Squeefed.

Fludd.

Obserue in the first place, that our Opposite forgets, that Blood is one of the ingrediences. And then he disputeth ex non concessis, as is before said; and yet nevertheleffe I will give him his way, and proue that all which his Spongy tongue hath vttered, for the wiping away of that truth, which hath benehere expressed by me, is of no validity, nor yet of any appearance or probability. I will therefore divide this Confutation of his into two Branches or Members: whereof the first shal produce this que-Stion:namely, Whether Blood, Flesh, Fat, & Bones, have any naturall Balfam, or radicall moisture residing in them, sympathising with the Hypostaticall Balsam remaining with the lining Man? The later containeth this: whether a Horse have a Balsam sympathising with the Balfam of Man?

The first of these two, is flatly held by M. Foster negatively, and I in a surer confidence doe hold it affirmatively, and will prove it: first, by Naturall Reason: secondly, by the Authority of Holy writ:

and laftly, by Common Experience.

In the first place therefore, I would have M. Foster to learne, what a Balsamicke nature is, before hee thus rashly seeketh to censure the creatures to have it, or to bee without it. I must therefore let him know, that it is nought else, but a volatill, and essentiall salt, that is full of vegetating and multiplying vertue, which it receiveth from above, as a precious

precious soule to viuisie and animate it, the which vertue is that Calidum innatum, or Naturall beate, by whose vertue enery creature doth exist, and the vo. latile vehicle, in which it is carried, is that Humidum Radicale, Or Radicall Moisture, Or Humidity, by which, and in which, the foresaid vertue doth immediately moue, and act vnto life, vegetation and multiplication. By the operation therefore of these essentiall active and passive, Vegetables and Animals doe manifestly, and Minerals occultly vegetate and multiply : and that as well in their forme or naturall fire, as in their substance. And for this cause the true Alchymists do cal this mystical Salt. Sal Sapientum, the Sale of Wife men, for as much as in it consisteth the mystery of Nature. And others tearme it the true Balfamum Natura, or Balfam of Nature, in which all the Mystery of Nature doth consist. Whereupon the wise Philosophers affirme: Quod fit in sale isto quicquid quarunt Sapientes: That all that wise men seeke after, is in salt. Touching the aëriall part, it is the volatile falt, which is every where expansed in the open ayre, and it is the purest eslence of and in the ayre, in which the graine of life is: and therefore other Wife men say, Est in aere occultus vite cibus: The hidden food of life is in the Ayre, de.

It is not without a very mysticall and secret cause also, that our Sauiour Christ tooke an especiall notice of Salt. In one place he saith: Sal Terra estis vos, Mai. 5. Te are the Salt of the Earth; where hee meaneth the spirituals man, in which is the breath of life. And againe: Sal stevanuerit, in quo salietur? ad nihilum va. Ibidem.

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let vitra, nisivi mitiatur for as, & conculcetur ab hominibus. If the Salishall vanish away, with what shall it bee seasoned? It will be of no further value, saue onely to bee cast out of doores, and to be troden on by men. Whereby it is evident, that nothing can exist, or be of any reckoning or estimation, without this Mysticall Salt, or Glew of Life, but will be quite dead and corrupt. There is Salt in the very dunghill, that giveth life and heart vnto the ground, whereby it multiplieth the Graine in a greater proportion, and sucketh vnto it more plentifully the Celestiall insuence of life.

To conclude: the very essence of the Animall creatures blood in generall, consisteth in this Balfamicke Salt. By it the body is animated: by it the flesh through apposition, vnion, and agglutination of parts is viuified, multiplied, and successively preferned. By this in the bread, and the flesh of creatures, the blood in man is daily increased: in this therefore is the incorruptible spirit of life, which keepethman aliue, and defendeth him from corruption : and vnlesse it acteth his viuifying office, man is quickly rotten or corrupted. Doe not Scriptures confirme thus much in many places: namely, that, Anima hominis est insanguine: That the life of man is in his blood : and, Anima carnis est in fanguine, The life of the flish is in the blood? Now it is certaine, that this viuifying Spirit, which is, Donum Dei cuilibet Creatura, The Gift of God unto every Creature: (as is proued before) is the true operator, in this his Radicall moist Tabernacle, to heale, mend, and agglutinate wounds, being affisted with any appli-

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application, made either by a Reall, or Virtuall Contact. It followes therefore, that this Spirit being in the Blood, Far, Bones, and Flesh of Man, for as much as they doe subsist by it, and were first animated, and engendered, and multiplyed by it, doe participate of this Spirit, which the Scripture saith, doth animate and heale all things. Spiritus seu Verbum Dei, saith SALOMON, Canat omnia: The Spirit Wisd. 16.10.

and word of God healeth all things.

But M. Foster will say, that this Spirit of life is in the Blood, Fat, and Flesh, when it is not separated from the live Man; but after it is separated, it hath no more life or being. I have told him, and proued the contrary, in my Philosophicall Demonstration. For without this Salt, and living Spirit in it, neither Blood, Fat, Bones, nor Flesh could subsist; but according vnto that of Christ before-mentioned, it would be of no vse. Againe, it is intimated in Holy Writ, that the Spirit of life is in their centrall or inward parts, though it doth not act or operate; but quiescere in Centro, rest in the Center, as I haue before expressed plainely. For else why should it be said : Thousbalt altogether forbeare to eate the Blood Leuie 3. and the Fat: And againe, Thou Shalt not take in thy Leuit. 7. meate the blood of the creature. And againe, The blood Leuit. 17. of the Beast or Foule killed in hunting, must be poured on the ground: and the reason is there given: namely, Because the Spirit of life is in the blood. And againe it is said: The Soule of the flesh is in the blood. Now if the Spirit of life did vanish out of the Blood, Flesh, Fat, and Bones, immediately after their separation from the living creature, what needed all these words, or Arict

strict precepts, for the not eating of the Blood and Fat, after the death of the creatures? Or why should that reason be given, Because the soule or life is in the blood, or the blood is the seese of the soule or life? The text doth not fay, The Blood was the feate of the soule or life; but, it is: namely, the subsistence of these parts, though separated from the living body, doe yet participate with the Spirit of life;

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4 King. 13.

Apoc. 6.9.

Gen. 4. 10.

I will not here remember you, of the viuifying vertue, remaining with Elias his Bones, which made the murthered body, that was by the theeues cast into the Graue of the Prophet, rise againe; nor that the foules of fuch as were flaine for the Words fake, did cry vnto the Lord from vnder the Altar forvengeance; northat the voyce of the murthered Abels blood did cry out to God from the earth; nor the sudden revising of the dead blood in the murthered, at the presence of the murtherer which could not happen, without this Vivilying Spirit did participate with, and lurke in the blood, though without action, till by the murthering spirit, it was excited vinto action, &c. But I will bring you to an ocular experience: It is most certaine, vnto such who have applied themselves vinto the art of di-Milling, that mans Blood and Bones doe containe an admirable deale of volatile Salt, in which there is so excellent a Ballamick disposition, that it doth, by reason of the propinquity of nature, suddenly appeare dolours of the Gout, and intolerable Aches, cureth Wounds, healeth fuch as are affected with the Mother and Falling-sicknesse: and in fine,

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experience hath made manifest, that the Volatile Salt and Oyle of the Blood, is an excellent Cordiall. Againe, that the Oyle of Mans Fat is a great appealer of the Gout and other Dolours, and a healer of Wounds, and a present dryer vp of all manner of Excoriations; often experience hath taught, as well my Masters as my selfe. Doe we not fee, that the dropping of a Candle will in one night heale vp an Excoriation? And enery Oftler will certifie you, that a Horses heele being wounded or cut with a stone or shoo, with the anointing of a Candles end; that Hogs-greafe, Decressuct, are esteemed good and necessary ingredients for a healing Salue, there is not a Chirurgion but will confesse. And whence doth this fanatine property in them proceed? what? from the benigne act of God, or from the Devill? If from, it is from that curing and viuifying Spirit, which first made those Members, and gane them that vertue, or it could have no heafing property. Spiritu ab ore Dei Pfali.33. (faith Danid) omnis procedit virtus: From the Spirit of the mouth of God proceedeth all veriue. Ergo, from that Spirit had the Pat, Flosh, Blood, and Bones, that vertue of healing, or not at all : and by the presence they hold still that vertue of it, even after their feparation or amputation from the living body, that it received from it, whilest they were Members in the lining Body: onely this is the difference, that when they were in the living Body, their vertue was actuall; but being separated, it is onely potentiall, and will not be reduced vnto act, vnlesse it be incited by the felfefame vivifying and actuating Spirit;

Spirit, euen as we see, that Grease or Tallow is fixed with the cold, and will not flow, but with the act of naturall heate or fire, it will forthwith melt and flow. What of all this may our Sponge-bearing Author fay? Must therefore the Spirit of life be in this? for withour it there can bee no sympathising betwixt this and the Hypostaticall Balsam, residing in the living Man. Imust have this Inquifitor know, that as it was but one Spirit, that was called by the Prophet from the foure Windes, to breathe life vnto the flaine; so there is but one Spirit that giveth vertue, as well to the living Blood, Flesh, Fat, and Bones, as to the other, that seeme to vs to be without life, or in puissance to act. It is but one Spirit, but in divers properties, that congealeth, and as it were, killeththe Spirit of the moueable Element of Ayre, and fixeth it by his Northerne blast into Snow, Frost, Ice, and Haile, and againe reviuisieth it by a Southerne blast. Neither will it serue our Opposites turne, to exclude this Spirit from the Fat, Blood, Flesh, and Mosse of Bones, that are in the Oyntment, for the Wise man faith; That the incorruptible Spirit is in all things: Ergo, in this Oyntment. We have therefore the Balfamick Salt in all of these ingrediences, and in that Salt lurketh the active Vertue, which being stirred by his fountaine of action, flowing and acting à termino à que, doth reagere, or act againe, à termino ad quem, that is, from the end to the beginning. This is the reason that this Oyntment cureth not onely by a Reall; but also Virtuall Contact: namely, by reason of that vertue, which it holdeth

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from his first Creator: As who should say, that an herb or roote should lose all their sanatiue vertue, because they are gathered from the plant : namely, a Graine of Wheate, or an Apple, gathered from the Straw or Tree, should have no Balfamick nourishment in it, because they are now past growing; and yet the contrary is manifested, in that they have still in them their vegetating and multiplying Spirit. For being put into the Earth, the very Atom of life lurking in them, doth manifest it selfe, and maketh them grow againe and multiply in their kinde. Neither are the flesh of Beasts destitute of their nourishing property; though they seeme dead, and are seuered from the living Creature. For the Scripture faith; Anima carnis est in sanguine: The life of the flesh is in the blood, which it it were not fo; it would not nourish, or bee converted into mans bodily substance: namely, Blood, Flesh, Fat, and Bones: as also, if the viuifying Spirit did not lurke in the flesh of the dead Carkas, it were impossible that it should be converted intowormes by the exposition of it vnto the beames of the Sunne, as shall be told hereafter.

Lastly, I could shew this deepe Philosopher, that this viuisying Spirit, in the volatile Salt, is abundantly inbred. I could shew him ocularly, how it sucketh downe the forme of life from the Sunne, infomuch that of a cleare aëriall volatile Salt, as white as Snow, or chrystalling vnctuous fluent liquor, it wil in few houres become as red as a Ruby, by exposing it to the Sunne-beames. Such is the sympathy betwixt it and the forme of the Sunne and

and in the felfesame kinde is their reciprocall appetite; as is betweene the Patient and the Agent, or the Female and the Male, I could shew him alto in a short space, the admirable power this vegetable Spirit hath, to cause vegetation in all things. And I have proved into be a foveraigne Balfam to cure wounds, and to take away aches: and therefore it sympathiseth with the Hypostaticall Balsam of man. For else it would not be converted into the same Image: namely, into Blood, and Flesh, and Fat, and Bones; and much more therefore the very Blood, Flesh, Fat, and Bones, of the selfesame species, being that simile magis nutritur à suo simili, like is nourished more by his like. Doe we not see mans blood; yea, the blood of every creature, to confift of fuch a volatile Salt? If it were nothing but the vrine, which is the whayie excrement of the blood, it would witnesse so much, being that it is passing full of salt Armoniak, or volatile Animal Salt : and by reason of the Ballamick nature thereof, mans vrine is so proper to mundifie and cure a flight greene wound; as also the Yellow-launders is cured at such a distance from the patient, as is already declared. You see therefore, with what ease, and that by a triple confideration, this dull Sponge of M. Fosters is squeesed: and how vnreasonable and vnprobable is his foresaid proposition. I come therefore to the examination of the second question which arifeth from it.

Touching the second question, which is, Whether a Horse haue a Balsam sympathising with that of man? Master Foster saith, There is no such sympa-

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Lastly, I could shew this deepe Philosopher, that this viuifying Spirit, in the volatile Salt, is abundantly inbred. I could shew him ocularly, how it sucketh downe the forme of life from the Sunne; insomuch that of a cleare aerial volatile Salt, as white as Snow, or chrystalling vactuous fluent liquor, it will in few houres become as red as a Ruby, by exposing it to the Sunne-beames. Such is the sympathy betwixt it and the forme of the Sunne:

Spirit, euen as we see, that Grease or Tallow is fixed with the cold, and will not flow, but with the aft of naturall heate or fire, it will forthwith melt and flow. What of all this may our Sponge-bearing Author fay? Must therefore the Spirit of life be in this? for without it there can bee no sympathising betwixt this and the Hypostaticall Balsam, residing in the living Man. I must have this Inquifitor know, that as it was but one Spirit, that was called by the Prophet from the foure Windes, to breathe life vnto the flaine; fo there is but one Spirit that giveth vertue, as well to the living Blood, Flesh, Fat, and Bones, as to the other, that seeme to vs to be without life, or in puissance to act. It is but one Spirit, but in divers properties, that congealeth, and as it were, killeththe Spirit of the moueable Element of Ayre, and fixeth it by his Northerne blast into Snow, Frost, Ice, and Haile; and againe revivifieth it by a Southerne blaft. Neither will it serue our Opposites turne, to exclude this Spirit from the Fat, Blood, Flesh, and Mosse of Bones, that are in the Oyntment; for the Wise man saith; That the incorruptible Spirit is in all things: Ergo, in this Oyntment. We have therefore the Balfamick Salt in all of these ingrediences, and in that Salt lurketh the active Vertue, which being stirred by his fountaine of action, flowing and acting à termino à que, doth reagere, or act againe, à termino ad quem, that is, from the end to the beginning. This is the reason that this Oyntment cureth not onely by a Reall; but also Virtuall Contact: namely, by reason of that vertue, which it holdeth

from

Er:k.37.

Sap. 12. 1.

from his first Creator : As who should fay, that an herb or roote should lose all their sanatiue vertue. because they are gathered from the plant: namely, a Graine of Wheate, or an Apple, gathered from the Straw or Tree should have no Balfamick nourishment in it, because they are now past growing; and yet the contrary is manifested, in that they have still in them their vegetating and multiplying. Spirit. For being put into the Earth, the very Atom of life lurking in them, doth manifest it felfe, and maketh them grow againe and multiply in their kinde. Neither are the flesh of Beasts destitute of their nourishing property; though they seeme dead, and are seuered from the living Creature. For the Scripture faith; Anima carnis est in sanguine: The life of the flesh is in the blood, which it it were not fo; it would not nourish, or bee converted into mans bodily substance: namely, Blood, Fleth, Far, and Bones: as also, if the viuifying Spirit did not lurke in the flesh of the dead Carkas, it were impossible that it should be converted intowormes by the exposition of it vnto the beames of the Sunne, as shall be told hereafter. I constitue a tious as burge at

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and in the felfelame kinde is their reciprocall appetite; as is betweene the Patient and the Agent, or the Female and the Male. I could thew him alto in a short space, the admirable power this veges table Spirit hath, to canse vegetation in all things; And I have proved it to be a foueraigne Balfam to cure wounds, and to take away aches : and therefore it sympathiseth with the Hypostaticall Balfam of man. For elfe it would not be converted into the same Image: namely, into Blood, and Flesh, and Far, and Bones; and much more therefore the very Blood, Flesh, Far, and Bones, of the selfesame species, being that simile magis nutritur à suo simili, like is nourished more by his like. Doe we not fee mans blood; yea, the blood of every creature, to confist of such a volatile Salt? If it were nothing but the vrine, which is the whayie excrement of theblood, it would witnesse so much, being that it is passing full of salt Armoniak, or volatile Animal Salt : and by reason of the Balsamick nature thereof, mans vrine is so proper to mundific and cure a flight greene wound; as also the Yellow-launders is cured at such a distance from the patient, as is already declared. You fee therefore, with what cafe, and that by a triple consideration, this dull Sponge of M. Fosters is squeesed; and how inreasonable and unprobable is his foresaid proposition. I come therefore to the examination of the fecond question which ariseth from it. A mis no wondes

Touching the second question, which is, When thera Horse have a Ballam sympathising with that of man? Master Foster saith, There is no such sympa.

thy betweene Horse and Man. Hee faith much; but proved little or nothing. As who should fay, M. Fosters wil is so, and therefore stet provatione voluntas, his wil must stand for a law. He imitateth exactly in this, his bragging M. Merfennus. But I wil be so bold as to instruct him better in this matter, and shew him that the bodily nature of the one, doth eafily sympathise and communicate with that of the other. For the Flesh, Fat, and Bones of the one and the other, are of blood in a naturall generality; yea, and in speciality of bloods, though in number they vary. For (I befeech you) doth not the selfesame Flesh, Fat, and Blood of the Beast nourish the like in man ? Is not the one transmuted into the other? Nay, doth not the Scripture speake this in a generall sense, meaning all blood; inamely, that the soule or life of the creature is in the blood, and that the life of all flesh is in the blood, and that for adivine respect of that Spirit of life in the blood, we are commanded, not to cate of the blood of any creature? And againe: the blood of man, in a reciprocall respect, is to be demanded of the Beast that shed it. All which being rightly considered, who of wisedome can make any doubt, and not absolutely conclude, that the Beasts bodily nature doth lympathise and correspond with the parts of mans body? I confesse, that the Intellectual nature of man, maketh it to differ from that of a Horse, for as much as he is said to be Animal rationale, and the Beast Inimal irrationale; but these properties are onely seene in the specifying spirit; and doe nelther concerne or touch any action of life, or vegetation,

tation, or multiplication, or healing. I will therefore discourse in this manner: God hath endued man with a double gift, whereof the first is the fpirit of life, which he hath imparted not onely vnto him, but also to all other creatures, and againe, he hath bestowed on him more then on any other liuing creature: for he hath given him vnderstanding; and yet the Giver of this double gift, is but onely one Spirit. And thereupon 10b faith: Spiritus Dei fecit me, & inspiratio Omnipotentu viui sicanit me: The Spirit of God made me, and the inspiration of the Euerlasting gaue me life. Now (as I hauesaid) this very same benefit was given vnto all other creatures, in all one property and office: whereby it is faid: Deus viuificat omnia, God viuifieth all things. And Indith: Misit Spiritum, & creanit omnia, Hesendeth forth his Spirit, and createth all things: and the Prophet Isaias: Deus dat flatum populo, & spiritum calcantibus terram, God gineth breath unto the people, and spirit to every creature that marcheth on the earth. Wherby it is plaine, that the same spirit of life is proportionably though diverfly, in number, measure, and proportion, powred out on every specifick Animal: and therefore there must be an admirable sympathy of nature, betweene the parts of each Animal, which are by vegetation and multiplication produced, through the operation of the same spirit of life, insused into the blood; and so by the way of animation vnto the Fat, Flesh, and Bones.

And this is the reason, and no other, that like is

converted into his like; namely, blood into blood,

flesh into blood and flesh, and fat into his like, and

bones

lob 33. 4.

Indith 16.

Ifaias 41. 5.

bones and marrow is made of both. Is it not most palpable, that any flesh, or blood, or fat of dead Beafts will be converted, by mutation of concoction into the substance of man? which it could neuer doe; but that they egregiously doe sympathise in nature together, and doe vnite the Balfamick nature, or calidum innatum & humidum radicale of the one with the other, and transmute the substance of the one, into that of the other, which originally is the blood, as well manifest as occult. But touching the other extraordinary gift, it is faid by lob in another place : In homine est spiritus; sed inspiratio lob . Omnipotentis facit eum intelligere: In man is the spirit of life; but the breath of the Omnipotent maketh him to understand. Understanding therefore is a gift, a part which maketh man to differ from the Beast; but not the spirit of life.

What then resteth more to beidone? Marry, the Pag. 39.

Doctor must remember, &c. faith M. Foster.

And what must be remember? For so strict an admonition of a wile man, must import some thing of weight. Hee must (saith he) remember his Horseleechery. And what Horse-leechery? Namely, that a Horse pricked with a nayle, may likewise bee cured. A wonderous piece of worke! And was it for this mighty businesse, that the same memorials should be repeated, in this his glorious Spongy piece of seruice, to wipe that Assertion away? Let vs therefore see the maine subject of his commemoration, which is this:

For saith the Doctor, (which I aduised him to remem. Pag. 42. ber) if the nayle which pricked a Horse, be put into zhe

the Oyntment-pot, the Horse shal be cured. I say, There is no such sympathy betwint Horse and Man.

Ha, ha, he! Risum teneatis amici? Because he saith so, therefore it is so: Stat pro ratione voluntas. Hee sayes it, and though he proueth nothing; yet hee must be beleeved. But this mans Assertion shall be proved ridiculous, as well by a common and vulgar observation, as the manifold practical experience of the Nobleman or Earle, which I mentioned in the 6. chapter of the 2. Member of this Treatise,

Touching the common vulgar observation, we fee, that the flesh ofall creatures (as I said before) be they Birds, or foure-footed Beafts, and therefore of a Horse, is easily converted, after it is digested in mans stomack, into his blood, flesh, fat, and bones: which is an euident Argument, that there is a manifest sympathy betweene a Horse his flesh and blood, and that of a man : yea, and that there refideth in a Horse the like Balsamick nature, or Radicall moysture, which is in a man: and that consequently, the same Balsamick nature doth sympathise with the hypostatical Balsam remaining in man. The case is apparent; for quod facu tale, est magistale: and therefore if the blood or flesh of a Horse were not of such a nature as that of man, it would neuer be converted and made one in vnion, with the blood and flesh of man. But that it is so, euery Sot doth perceiue practically. Whereby it is cuident, that the Balfamick nature of the one, doth most exactly agree with the other; or else they would neuer proue so homogeneall, as to include one nature. Againe, if they did not sympathile;

but

but Antipathile; the nature of the one would abhorre the nature of the other; which experience proueth false. Againe, that there is a Balsamick nature in a Horse, sympathising with that in a man, the effect proucth. For the effect of a Ballamick nature, is to agglutinate wounds, and to incarnate and breed flesh, and that by a secret vertue of vegetation. But the flesh of a Horse doth render his Ballamick fuck or inyce vnto the liver of a man, where it so sympathiseth with the nature thereof, that it condenseth it selfe, by a homogeneall transmutation into blood, and becommeth as fibrous and well compacted, as the other humane blood: and in conclusion, is made all one with it; and after that by apposition, vnion, and assimulation (that I may vie Galen his owne words) it becommeth mans flesh. An infallible argument, that the Balsamick nature of these two creatures do consent and sympathise: for else they could not make one vnion. Thus our sharp-witted Remembrancer may lee, that I doe not onely fay, after his fashion; but also proue and demonstrate my case so palpably, that every simple person may feelingly perceive it.

Noble Earle aboue-mentioned hath made vpon Horses: whereof some haue beene pricked, and some wounded, or hurt otherwise. He was pleased to tell me of many of his Cures, as well on his own Horses, as on others, which by the vertue of this Oyntment, hee had performed. Now would I saine know, whether any person of worth or discretion, would rather believe that, which this Nobletion, would rather believe that, which this Nobletion,

man affirmeth, and anowed vpon his owne knowledge, and manifold experience, or elfe the threedbare affertion of M. Foster, who would perswade the world, and that by his meere affeueration onely, without any other proofe or practice, that Cafiles may be builded in the Ayre. What shall wee fay then? shall we call a convocation of these rurbulent, incredulous, and all-iudging persons, to haue it decided : whether the Devill did this Cure to gaine the Horses soule, or no? Alast their demure worships wil, after the due pleading and scanning of the cause, finde that his blacke Lordship would not bestow the paines for a soule, which is so fading, transitory, and not immortall, as is that of a man, after which he so eagerly thir steth and gapeth. But if they reply that he doth it to delude the credulous Mediciner, and by that covert meanes to gaine his soule: I answer, that, Frustrà sit per plura, quod sieri potest per pauciora. The Mediciner cured many reasonable persons before, and would not that suffice the Deuils turne to gainehim; but hee must assist him also, in curing vnreasonable creatures, to make the Obligation for the Practitioners soule the furer? I would perchance give morecredit to these bold and high thundering ludges or condemners, and vilifiers of lehouah's power, by attributing that vnto the Deuill, which appertaineth vnto him, if one man had many soules to lose: but who is so foolish to cast the Dice twice, for that he hath furely wonne at once?

By this therefore, each wife and iudicious Reader may plainely discerne, that M. Fosters Sponge

is herein also squeesed, for as much as it is most certaine, that the naturall Balsam of one Animal, doth sympathise with his like in the other, by reafon that they have both but one and the same acting vertue, and one generall Balfamick spirit in nature and condition, which is common vnto every secretarions. For it he will rully looke, subject nature of the Sperme, he that finde it to beams.

thing elfe originally Loga Ha. I Fact of Blood

framed from a double kinde of yell Wherein is proved contrary, unto the Sponge-carriers Tenent, that mans Bones proceed originally from Blood shoot or all a Managara a V

The naked Affertion of D. Fludds text.

The Blood is mingled with the Mummy, or Flesh, the Fat, or the V Snea, or Mosse of the Bones, which Blood was the beginning and food of them all insured and said (bib

M. Hofters Collection and animage

These ingredients have their beginning and aliment and were Care. Which being to, I shool admorf

know of M. Foller, whether hee thinketh that The act of his mundifying Sponge.

Secondly, I deny that Mans Bones have their beginning Poster. and aliment from Blood, For Physicians and Philosophers for that they have their beginning from the groffer feminaryparts, and their aliment from Blood, or Marrow, or

aren olindittere the Sponge is fqueefed ne onisid onis

I wonder that my Confuter, like the Comediant Fludd. Parasite, sometimes denieth; and againe with the fame:

same breath affirmeth. For first, hee denieth that Bones have their aliment from Blood; and then he concludes that they have. Well, wee will passe this staggering error, and come to the point. Mans Bones (faith he) have their beginning of the groffer feminary parts, ergo, not of Blood. The consequence is erroneous. For if he will truely looke into the nature of the Sperme, he shall finde it to beenothing else originally, but the purest part of Blood, strained from a double kinde of vessell: whereof the purer or internall partiffueth from the arteriall veffell; the groffer and externall from the venall vessell. What needs M. Foster to looke on Baubines Notes, or Galens Opinions, and those of many other differing from them, and so make Ipfe dixit his whole strength, when his eyes will teach him, (if he euer knew Anatomy, as perchance his Father did) that the fountaine of sperme is the Blood, of two natures, namely, Arteriall and venall? for the preparing seminary vessels, that alter it, & purificit, haue their issues and heads out of the great artery, and vena Cana. Which being so, I would faine know of M. Foster, whether hee thinketh that the spearme doth not proceed from the Blood as original thereof, for as much as the veffels, from which ir floweth, be full of nothing else but Blood? I care not for inse dixit, when in every mans ocular experience it appeareth the contrary. For some men will have the substance of the seed to come from the braine; and other some from the subtile parts of the whole body; and fome will have it fpring from the purest part of the four chumours, which is

all'one to fay, that it proceedeth from the Blood. which is composed of the foure humors, though the element of ayre hath the dominion. But most sure it is, that the Blood is his fountaine, and appeareth by ocular demonstration. Which being so. I pray you good M. Foster, what error is it in me to say, that Blood is the beginner of Bones, when your selfe doth confesse, that their immediate being is of sperme, whose immediate existence is of Blood? Againe, we are taught that the feat of life is in the Blood: if therefore sperme doth bring forth life, it

receiveth that gift of life from the Blood.

To conclude: it is euident by this, that the viuifying Spirit of the Lord (which is the animater of the foure Windes, from whence the Prophet Ezechiel called it to animate the flaine) moueth and operateth radically in the spiritual Blood, and that the sperme is animated and moued by this spirituall Blood, which is the spermes internum, which Philosophers call semens in whose Centre the viuifying Spirit of the Lord acteth: and then this Spirit in the feed, framed Skin, Flesh, Bones, & Nerues, and giveth them Life, Action, and Motion: all which the patient 10b expresseth thus: Thou hast powred mee out like Milke, (that is, in the forme of sperme) thou hast congulated mee like Cheese, thou hast endued me with Skin and Flesh, thou hast compacted mee together with Bones and Sinnews, thou hast given mee life by thy mercy, and by thy visitation thou hast preserved my spirit; but all this thou hast hidden in thy minde; but 1 know all this to bee from thee. Whereupon it is euident, that God operatethall, beginning radically

A&s 17.

in the blood: and for this reason the Apostle saith rightly: In him we live, we move and have our being.

I conclude therefore; that here againe is all the Sponges validity so squeesed out, as hereaster (I hope) it shall not be able to digest any great matter; nor yet to bite any longer vpon the Marble Rocke of Truth.

CHAP. III.

In the which it is proued, contrary unto our Spongy Authors opinion, that spirits doe reside in the separated Blood.

Doctor Fluddsnaked Text.

In the Blood is the spirit of life, and with the bright soule doth abide, and operateth after an hidden manner.

Master Fosters Collection.
In the Blood reside the vitall spirits: in the vitall spirits the soule, in an hidden manner.

Foster.

The act of his mundifying Sponge.

Thirdly, I deny that any spirits reside in separated Blood, and Calman is so considert in this, that in parts separated from the body, remaine no spirits, and saith, that the very Denill cannot beget or conserve any in them.

Fludd.

The Sponge squeesed.

Here you see that this fresh-water Souldier hath nothing to maintaine his Tenent, but speciation. If that faile, farewell all surther expectation.

But

But I will proue, that this his and his Masters affertion is erroneous, by three manner of wayes: namely, first, by Philosophicall reason: for being that every amputated creature, even from the lively tocke of his growth, is filled with a Balfamick Salt ofthe nature of the Tree or Plant, from which it sprung, by which it doth exist, such as indeed it is, it is not possible, but that it should have of the spirit of his wonted life in it, although it doth not

act, but rest in its Center.

Next, by Holy Scriptures, for (as, is proued abundantly before) the blood spilled, and flesh killed, is full of lively spirits, though they remaine potentially in them; or else why should the Israelites be commanded, not to eate the fat and blood? For it is said : because the blood is the seate of the soule or spirit of life. For if that spirit of life were fled from it, what sinne had it beene to have eaten it? But the text saith, for it is the seate of life, and therefore it is commanded, that they should poure it out on the Earth. Againe; let Parson Foster answer this: The incorrupti- Sap. 12. 1. ble spirit of the Lord is in all things: Ergo, in the effused blood, flesh, fat, and bones, separated from the whole. And lastly, by common experience; for we finde that fat, and blood, and mummy, haue fingular properties of healing, which they could not haue, if all the spirits which they did receive from the living body, were exhaled; but it is the of - 1. Cor. 12. fice onely of the incorruptible spirit and word to heale: Wild. 16.10 and therefore, being these ingredients have an healing property, they must needs in this their existence participate or communicate with this good Spirit,

Wild-16.

John I.

Spirit, whose nature is to expell and take away all corruption and sicknesse, and other vnnaturall impediments. Verbum tuum (faith Salomon) curat omnia: thy word cureth all: for in it onely is life, Ergo, the viuifying spirit. Moreover I know, and with mine eyes have seene abundance of spirits, which by the as juity of the least fire, haue beene excited, out of the essence of corrupted blood and fat, in so much that with the naturall heate of the hand, they, in forme of little Atomes, haue beene obserued to dance and caper in the ayre, which is an enident token, that there is the fpirit of life, lurking in the dead blood; though it appeares but potentially in the effence of the dead thing in respect of vs. Againe; if this were not, is it possible that dead blood, flesh, and fat, could nourish the living, being that like is nourished by his like? which could not be, if in the blood, flesh, and fat, there did not lurke naturall and vinifying spirits, to maintaine their like in the living creature: and therefore will one kinde of flesh nourish both a Man, a Beast, a Fish, and a Fowle; because all those naturall spirits are of one kinde and condition. Is it not, I pray you, apparent to the vulgar, that flesh and fat, hung vp in the Sunne, will bee quickly converted into live Wormes or Magats? Which were imposfible, except the spirit of life did lurke in the flesh and fat, after the creature was dead; yea, I have seene a whole dead Crow, which I hung vp in the Sunne, for a certaine purpose, to be wholly (sauing bones) converted into verminous animals. An eutdentargument of the viuifying spirits presence in the

the dead flesh, blood, and fat. Yea verily, I have observed, that the Balsam of Wheate so aboundeth in it, that if it bee put into Raine-water, in a short space it producethlong Wormes of a white colour. The same effect produceth flesh after putrifaction. It is most certaine therefore, that the spirit of life is in the dead flesh and fat; yea, and in the graine, which though it operateth not, except it be stirred up by the viuifying spirits acting property, working in such an organicall body as is the Sunne, the fire, the liuing creature, and such like; yet is it most certaine, that it is in the amputed blood, far, flesh, and bones, &c. You may discerne by this (gentle Reader) how Casman, and his compleat disciple Foster haue erred. But wee must excuse them modestly, seeing that Humanum est errare. Why, I pray you, should I esteeme these men more Catholick in knowledge then Bernard? But Bernardus non videt omnia. And yet blinde Bayard is subiect to judge and censure any thing, though vnto himselsevnknowne. Wherefore let Master Foster put vp his authority in his Pouch, for I esteeme it not, having naturall reason, the testimony of Holy Writ, and lastly, vulgar experience, or ocular demonstration to proue the contrary. And whereas his Master Casman teacheth him, that the very Deuill cannot beget or conserue any spirit in them, I wonder how the Deuill then can worke this Weapon-Salue Cure, being that the Oyntment hath no spirits of it selfe; nor yet the Deuill can beget or conserve any in the ingredients thereof? And if he saith, that the Denill is of great experience, and doth this Pag. 8. with

me, why should herbs or other simples, being also, after they are gathered, but doad as it were, and without spirits, by Master Fosters owne rule, serue as meanes vnto the Deuill, for the working of this feate of occult curing; and not rather such ingredients as are collected out of mans body, being that they are neerer and more familiar vnto their kinde; and therefore more benigne and assable vnto it, then stranger Medicines, as are vegetables or such like? If the Reader will well ponder this, he will perceive, all that our Sponge-carrier speaketh, Pag. 8. is but soppery.

The Deuill (laith he) maketh the Mediciner beleeve, it is spent by a vertue going to the wound, whilst hee (skilfull by long experience in all Arts, and so in the Art of Medicine) doth himselfe secretly apply some other vertuall operatine Medicine to cure the wound, to delude his credulous Mountebankes, and makes them beleeve, that this Salve, which dropped out of the Hangmans bouget, hath performed it.

O wonderous miracle! and what getteth the Deuill by that? namely, to cure a man in that fort, whose body and soule is in the hands of the Almighty? In manu lehous (saith lob) est anima omnis vinentis, & spiritus vninerse carnis; In the hand of God is the soule of enery creature, and the spirit of all sless. Thinkes he that God will leese his owne by so weake and poore a sleight? Nay more: to give or grant vnto the Deuill his Word, which (as Salomon saith) cureth all things, to deceive himselse of his owne heritage. What? The Deuill doe good, where

lob 12.11.

Wild. 16.

where no profit vnto him is to be expected? And why not then, by the virtual contact of this Medicine, being of a neerer consanguinity with man, and therefore a more easie Curer, then any other Medicine that can worke by any virtuall contact? Agoodly tale! As if a man would perswade me, that it is not the Load-stone that draweth the Iron; but the Deuill vieth some other creature to doe the deed, to coozen and deceive the Philosopher or Mariner. These are but fabula: Inventions (I (ay) of a fantastick braine, who to perswade vs vnto his imaginary and no way probable will, would make vs beleeue that Castles are built in the Ayre, and that we are in all our good actions deluded by the Deuill, and that flying with the wings of Master Fosters wit, we must needs be wasted on the clouds of error, and so in a mist of ignorance forget the bleffed workes of our good God and Sauiour; and by Master Fosters palpable delusions, to acknowledge them to be effected craftily by Gods enemy. And how in Gods name hapneth it, that the Deuill is become so great a Student in Physick, and doth proue so expert in the art of curing, who hath employed his whole cunning, and bestowed the best fruits of his industry, to play the Kill-cow, and to destroy? A very wonderous thing! Master Foster said it: ergo, must we beleeue it? No, God forbid. Burbleffed be our Lord God, who by emitting forth the benignity of his countenance, lendeth onely health, where, how, and vnto whom helift. But to proceede. goine leds faid, that the successibilities spirit is in all

iniet:

where no profit ving limits to be dune ded ? CHAP. IIII.

This Chapter Sheweth Master Fosters error, in Saying that the soule dosh not reside after an bidden man. ner in the spirits.

The second attempt of the Sponge against the fame Text.

Foster.

Fourthly, I deny that the foule resideth after any hid. den manner in the spirits. The Stoicks indeed held that the spirits mere vincula anima & corporis; but the Peripatetick and Divines deeme this as needlesse, seeing the body is generated for the soule, and the soule created for the body, and both make the totum compositum. What needs there any bonds to fasten them together? There is a receprocall defire to come together at the first, and an endeauour after the union to keepe together. The soule can not in any kinde depend on, or reside in the spirits her infruments, but the spirits in the Soule, &c.

We squeefe once againe in this Argument, this swelling and

full-gorged Sponge after this manner:

Though in the precedent, I answered sufficient ly that point; yet must I wring this Sponge a little harder, or it will keepe some of the inyce of verity in his porous paunch.

I said before, that anime sedes was in sanguine; and her chiefest vehicle, was the humidum radicale, as we see, that the Spirit of life in the great world, did place His Tabernacle in the Sunne of Heaven; And againe it is said, that the incorruptible spirit is in all things:

Pfal. 19. Sap. 12. 1.

Fludd.

things, but this is that spirit which viuifyeth all things; and therefore it resideth in the blood, and consequently in the spirits, which are contained therein, after a hidden and mysticall manner.

As touching the Peripateticks and some Dinines opinion, who hold that it is needlesse, there should be a tye betweene the soule and body: verily that doctrine is most erroneous and falle. First, because the soule and body are so contrary in complexion vnto one another, that except an vnion were made betweene the two extremes, it were impossible that they should meet together, or if they should or could meete; yet the pure and heavenly light of the foule, would suddenly for sake the impure and earthly darknesse of the body. For how can duo contraria convenire in vnum? Doe we not see that all influences from aboue must have an ayrie Chariot, vehicle or medium, to conucy them into bodies, and to vnite them together? Why did God ordaine and place the Ayre betweenethe Heauen and Earth; but to serue as a vehicle to vnite celestiall things with terrestriall ones, quasi amoris vinculo, as it were with the band of loue? Can we haue a better proofe hereof in this typicall world, then that of the Archetypicall? Is not the Father vnited to the Sonne by the Holy Spirit, which Saint Augustine calleth, and many others, Dininum amoris vinculum: The Dinine tye, or union of loue? Now after the Archetypicall image were all things effected, both in the little and great world. For the Prophet faith: By the word of the Lord the Pfal 33. Heavens were fashioned, and by the Spirit of his mouth all

where an profit victorial is to be expedied while the characters of the C.HAP. 1111.

This Chapter sheweth Master Fosters error, in saying that the soule doth not reside after an bidden manner in the spirits.

The second attempt of the Sponge against the same Text.

Foster.

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the vertues of them: So that the vertuous vnion or . linke, which is made betweene the effects of the Word in whom is life, and the creature to be vinified, is the Good and Incorruptible Spirit, by which tye God hath his effentiall relation vnto the creature. By this Spirit all the discordant elements are tyed in an vnion and louing confent, whereupon it is called Peace, and Loue, and Concord, which beareth (as the Apostle saith) and sustaineth all things by the word of his vertue. By it, weight and proportion is a signed unto the agre, and the clouds are fastened or hung up in measure, and the waters are tyed so fast in the thicke s'ouds, that they cleave not. To conclude, in the great World, the Earth and the Heanens are established and linked together by the word of God, as the Apostle Peter telleth vs, or else the elements would be continually at warre. And by the same reason the soule and the body, or Heaven and Earth in the little World are linked together, by this intermediate eternall eye, or else the body and soule would neuer abide together, but warre against one another, being that they are as contrary in nature, as fire and water. But vnlesse the spirit of ayre were put betweene these two contrary elements, to ioyne them together, they would never agree, nor abide

in their spheares: no more would the foule and

body, without a spirituall meane. Now as we see,

that the Heaven of the great World is composed

oflight and spirit proportioned, and as it were

glewed together, by the eternall Spirit, which is the

Insuser of life in them both; so also is the spirit in

man so firmely vnited vnto the soule by the spiritu-

Heb. 1 lob 16.9.

lob 28: 25.

2 Pet. 3.

all Word, which is the tye or glew of life, that it is not possible to be separated the one from the other, except it be by that Spirit, which did ioyne them together: And this may casily be gathered out of these words of the Apostle: Vinus est sermo Dei & Heb. 4.11. efficax, & penetrabilior omni gladio ancipiti, & pertingens of que ad divisionem anima ac spiritus: The word of God is linely and effectuall, and more piercing then a tweedged sword, and attaineth even to the division of the soule from the spirit. Whereby it argueth, that the life consistesh of soule and spirit, and that these two are so vnited together, by the tye of the Word, that nothing but the composer or binder can make any separation of them. And for this reason wee may ice, that there is a strong tye, as well betweene the spirit and the soule, as betweene the soule and the body. And therefore as the foule is more worthy then the spirit, so the spirit excelleth in dignity the body, and consequently, the spirit is by proportion interposed betweene the soule and the body, no otherwise then the Ayre betweene the Sunne and Earth. Wherefore it is an absurdity in the Peripateticks, to deny this tye and vnion, and more abfurd for Master Foster to make such a poore excuse, as to fay, that the body was generated for the foule, and the soule created for the body, and therefore that there needeth no bands to fasten them. A poore conclusion (I say) of so eminently appearing a Philosopher and Theosopher: as who should say, two extremes could more be joyned together, without a medium or middle tye or intermediate spirit, to conioyne and vnitethem; then the two extremes of a Diameter

meter in a Circle, without a middle point or Center. And more absurd it is in him to say, that there can be a reciprocall desire of two extremes and contrary opposites to come and dwell together at the fift, when they are so contrary, that the Wise mansaith, Corpus infestum corruptioni aggranat animam, & terrena habitatio deprimit mentem multis curis plenam: The body which is subject to corruption, doth overburthen and aggrauate the soule, and the earthly habitation doth depresse and keepe under the minde that is full of cares. Is it not strange and vnnaturall, that any captine spirit should not desire his freedome and liberty, especially the bright soule, which is captized in her darke bodily prison? For this reason therefore lamblicus saith, that Anima dormiat in corpore humano: The Soule Sleepeth in mans body. And Porphyrie hathit, That it is alwayes ficke in the body. And Mercurie Trismegistus, That the body is unto the soule a veile of ignorance. Whereupon it is certaine, that there is a spirit which keepeth it in this his darke prison. By this therefore you may fee, what goodly doctrine this is of Master Fosters! But to mend the matter, he proceedeth thus: And they endeauour after vinion so to keepe together, &c. It is true, if he speaketh in the behalfe of the darke body, who is loth to leave the bright soule, which is his treasure. But as for the foule, we fee how many there are, that to escape the fetter of this prison, doe sluce out their owne blood, or destroy themselves, and many as well amongst the Elect (as by Scriptures we finde it) as among the common Worldlings, defire earnestly

of God, as being weary of this World, to be dif-

solued

Wild. 9.

solued, and to passe out of this life: Cupio dissolui & Philip. 1. 23. ese cam Christo, saith the one, &c. Whereby it is apparent, that the foule doth not defire to line in the body, or with the body, as Master Foster concludeth. And when she departeth, she cannot leaue her body without the spirit, so firme is their vnion, as the Apostle sheweth, in the text before mentio. ned; neither can the spirit wholly for sake that relation it hath to the body, as is faid. I conclude therefore flat against Master, Fosters affertion, that the soule doth, with a strict vnion, depend and rely on the spirit, and reciprocally the spirits rely on the foule, no otherwise then the Agent can not be esteemed as an Agent without the Patient, nor the Patient without the Agent. And therefore they must both of them be vnited in one. And consequently, as an essential! Agent doth act from the Centeranto the Circumference: euen so it is to be conceived, that the agile soule is contained in the spirits, as the Agent in the Patient, or soule in the body, or lightning in the cloud.

And thus farre have we proceeded, to squeese out all Master Fosters Sponges validity, touching

this matter: I come vnto the next.

was a side of the contract of

The Authors essentiall Carrier of sympathetical vertue, given in this Chapter, vnto our Sponge-bearer but lack Drummes entertainment, for calling him Tom Long the Carrier: Reade, and you shall see the manner.

The

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The naked affertion of D. Fludds Texe.

Thereuponit is manifest, that thu spirituall Line, being innifibly protracted or extended in the Agre, betweene the places of the wounded person, and the Box or Pot of Oyntment, doth carry along with it his animal forme, the which soule or spirit of life, is no lesse to bee divided from his whole or integrality, contained in the body of the wounded; then the beame of the Sunne is from the Sunne. Therefore as the beame of the Sunne, farmming in the finit of the world, is as it were a Messenger betweene Heauen and Barth: even so this animal beame is the fuithfull conductor of the healing nature, from the Box of the Balfum unto the wounded body: and this medium, or directing, and carrying Line namely that which conveyeth the wholesome and salutiferous spirit, by meanes of the soule or spirit of life, is that spirit, which is inuisibly extended, or drawne out in the ayre, the which, unlesse it had beene in a hidden manner figured and fashioned forth, the vertue of the Cyntment would enaporate or fluce out this way, or that way, and so would bring no benefit wato the wounded. Mafter Fosters Collection; IleM Harvo

The spirit of the bloods bed, is carried by the agree which is the carrier of the spirit of every thing) unto his body: this spirit, going by this agree, in a direct invisible Line, carrieth the sanatine vertue, from the anointed weapon, to the wounded party. For the weapon communicatesh it to the blood fixed on it, the blood to the spirits, the spirits conducted by the agree, communicate it to the body, and so the Patient is (without application of plaister) healed na-

surally, Gr.

It is plainely and euidently here to be discerned, how he corrupteth my text, to make it serue his owne ends. For first, I make no mention of a Areight or direct Line, onely I speake of carrying and direction of the vitall spirits, from the body wounded, vnto the Box of Oyntment, and then of the magneticall attraction of the fanatiue vertue back againe, by an inuisible Line protracted in the ayre. Then he faith, as from my text, that the weapon doth communicate the vertue of the Oyntment, vnto the blood fixed on it; But I neither faid or meant any fuch matter; for there is a necrer confanguinity betwixt the Oyntment and the blood, then betweene the Weapon and the Oyntment, But I care fo little for him and his denices, as that I will let him hauc his will.

The act of his cleanling Sponge vpon this. Fiftly, I deny Mafter Doctors Carreer, viz. his direct Fofter. inuisible Line, carrying the sanatine vertue, so many miles, from the weapon unto the wound. Surely this is Tom Long the Carrier, who will never doe his arrant. But the Sunne with his beames is a true Meffenger betweene Heauen and Earth, and so this Salue between the weapon and the wound. (O incomparable comparison!) The Sunne is called quali solus, as having no pecre, no creature working like it. But the Doctor like an ther Archimedes, can make one working by fending forth beames like it.

Though you call this my Messenger Tom Long Fludd. the Carrier; yet shall it doe his arrant fo furely, and returne to suddenly vpon you his slanderer,

(being carried on the swift wings of verity) that in the conclusion of this text, it shall give you but lack Drummes entertainment for your reward. I doe not fay (good Sir) that as the Sunne-beame is a true Messenger betwixt Heauen and Earth; so the Salue is a Messenger betwixt the Weapon and the Wound; (Oadmirable capacity of so learned a Gentleman, in his owne conceit to imagine things that are not!) but I fay, that as the Sunne-beame is a Messenger betwixt Heauen and Earth, so is the beame of the viuifying and incorruptible Spirit, in the inward man, which is his Heauen, vnto the blood, which lyeth hid in the Oyntment; no otherwife then the graine of Corne in a good and fertill earth, receiveth the vinifying comfort of the Sunnebeames, by which, after putrifaction of the graine, it doth, by a magnetick power, draw the little foule, now at liberty, vpward towards his Fountaine of life, from whence it descended the yeere before, for the multiplying of the graine. But because it is hindred by his elementary body, it remaines houering in the ayre, and by fucking down from aboue more of his like, it multiplyeth from one graine vnto a great many. Is it therefore impossible, that the like might happen betweene the beame issuing from the body, and the corrupted blood in the Oyntment, the small Atome of life, by putritaction of the dead blood arising, and without impediment of his vnctuous earth, sucked by little and little vnto his Fountaine of life? But because all this is lively expressed in mine answer vnto the very selfesame obiection, made in the first and

and second Chapter of the second Member of this Treatife, I will refer the Reader vnto those places, where he shall finde all the Contents of this his insufficient Confutation answered, his Sponge thorowly fqueefed, and all his rancor and venom, pretended against this my Text, quite crushed out, and annihilated of older

Then he proceedeth thus: The Sunne is called quasi solus, as baning no peere, no creature working like it but the Doctor like another Archimedes, &c. Good Master Parson, semper excipio Platonem. That incorruptible Spirit, which (as the Sonne of Syrach relleth vs) was created before all things, must be excep- Ecclesiastic. 1. ted. Doe you marke this, Sir? For I told you, that your Sponge, in the inquisition of this text, would haue but lack Drummes entertainment. I hope you will not preferre the visible Sunne, either in glory or activity, before this Divine Spirit, which giveth it glory and a Sivity. What? The creature before the Creator? The matter before the forme? The Patient before the Agent? Is this Master Parsons good divinity? Or doth Philosophy teach him thus much? Whatfoeuer Tully telleth vs, that this is rever à solus in mundo actor. It is certaine, that it was this Spirit, which put his Tabernacle in the Sunne Pfal 19. of Heaven, and by it only the Sunne liueth, moueth, and operateth, here below, and there aboue; and it is one and the same Spirit, which imparteth vnto all creatures, and confequently voto vs men, the spirie of life, by which we live, move, and have our being. Acts 17. It is he, that hath reciprocally put his Tabernacle in man, as well as in the Sunne: and therefore are

Cor. 6.19. we termed the Members of Christ, and Temples of the Cor. 13.27. Holy Ghost. Whereby the wisdome of Master Foster, nay, of a Christian Diuine, may be well skanned and discerned, in saying in his text: But D. Fludd, like another Archimedes, can make one working, by sending for the beames like it, orc. No verily, I will not be so bold, to ascribe vnto my selfe, that which belongeth onely vnto God my Creator: howsoeuer

Concerning the full answer vnto this his Confutation, I referre you (as is said) vnto the second

Master Foster would ascribe it to the Deuill.

Member of this Treatife.

I will proceede now vnto the greatest assault, wherein his Sponge rubbeth very hard against my Text, but prevaileth no more then they which goe about to wash away the colour of a Black-moore: It will proue, I hope, a meere labour in vaine.

CHAP. VI.

How, contrary vnto our Spongy Cabalists intention, it is proved first, that enill spirits may contaminate and alter into their nature the aery spirit of man: as also that Deuils have aery bodies assorted unto them in their creation: Lastly, the mutability and unconstancy of the Confutor in his mayne Argument is discovered.

Doctor Fludds Text.

From hence therefore ariseth that secret combination and which is made betweene the evill spirit and the Cacomagicians or witches, by the which soolish men re filthily deceived by the Deuill, whereupon the Deuill

doth accomplish the will or desire of the witch. And hereupon a compact is made betweene them, namely, that the
spirit, in what shape soener, may sucke daily a portion of
blood, whereby the spirit lurking in the blood of the Magician, may be made of one nature and condition, with that
of the malignant spirit; and so his spirit was connerted
into a Diabolick condition, whereby it is impossible for
him to depart from the worship of the Deuill.

Master Fosters Collection from the Text.

That there is such a sympathy betwixt the blood in the body, and the blood drawne from the body, it is most enident by the example of witches. The Denill sucketh blood from them; this blood remaining with the Denill, participales of his maligne nature, and having recourse by the spirits thereof, unto the witches body, maketh all their blood sympathise with that the Denill hath, and so the blood changeth the witches nature, and they become maligne and Diabolicall.

Here againe you may see, that hee wresteth my Text beyond his true intended sense. But I will yeeld him his desire: and will please the Gentleman in his humour.

Theact of his neare wiping Sponge vpon this Text.

The Doctor proneth it by the example of blood, sucked Foster. by the Deuill from Witches; which remaining with the Deuill, and sympathis sing with the blood in Witches bodies, changeth their nature, and makes them become maligne and Diabolicall. O profound example! Here Master Do-

f* 2

Hor conveyes a ground of his Argument, which neither true Philosophy, nor orthodox Divinity will give us leave to affent unto. The Witches blood remaining with the blood-sucker the Devill, sympathiseth with the blood of the Witches body. How can this be? How can blood, a sub-stance corporeall, remaine with the Devill incorporeall, & ?

Fludd.

Here this his Sponges validity is squeesed out. O wonderous wit of our Sponge-bearer! O light and spongy vnderstanding of so weighty a conception! But if indeed Angels (as he faith) were incorporeall, how could meate and drink, a substance corporeal, remaine with the Angels which Abreham entertained ? if they were incorporeall, or if they affumed bodies accidentally, could they care and drinke with them naturally? or was Abraham for senselesse to offer counterfeit shapes, meat and drinke? Surely a man so prosound in divine mysteries, would not have beene so absurd, as to have offered them his food, if he had knowne that it would not naturally have nourished them. The same absurdity might justly have beene imputed vnto Lot, Verily, it is about the reach of Worldlings to scan rightly, or discouer inftly this doubt. But suppose it be granted, that Angels and Deuils be not corporeall, but spirituall creatures, yet he consesseth elsewhere, that the Deuill can indue and put on an organicall body: namely, of a man, a Dog, or Cat, and consequently those Angels induedhumane shapes. I pray you, when a squirt, or syrynge, or boxing glasse draweth, is it the organ,

or the spirit in the organ that draweth? Man ope-

rateth

timio

rateth not with his body; but with the inward spirit; neither doth blood act any thing of it selfe; but by the occult vinifying spirit, which acteth in it. Mans throat and tongue ferue as organs of voyce; but it is the Spirit that acteth. If the Devillenter into a body, as he did into the Swine, and humane bodies; did he not make vie of the organicall voyce of the Beaft, and tholemen to speak ynto Christ? But it was the spirituall act of the Deuill, which did mingle it selfe with the acry spirit of the Beast, and man possessed and made it to answer, according to the will of the Agent; fo, I fay, that by the ayde of the creatures mouth and spirit, which it indued, it did suck the blood; not that the blood in his groffe nature did abide with the Deuill in his spirituall fubstance; but I say that the spiritual substance in the blood, which participates of ayre, is easie to joyne and make an vnion, by the contact with that of the Detall; even as we see, that Amber, when it is burnt, sendeth forth his spirit, which vniting or mingling it selfe with the ayre, infects it with his odoriterous nature, and fo there is an actuall communication made betweene the ayre and the fume, betweene the spirit of the one and the other, betweene a Priuy-house, or plaguy Botch infecting, and the spirit of the ayre infected, the which ayre communicateth also that infection vnto the spirit of the smeller. Againe, doe we not see in one infected with the plague, that first it was a corrupt spirit, which by the virtuall contact of it, did infect nor the blood onely; but the inuifible spirits in the blood? And doe we not fce

fee also, that the same invisible spirit so infecting, doth inuifibly also insect the inuifible ayre about it and though it be in part exspired out of the body and blood; yet it hath such communication with the blood; that for all that the invisible fume infe etch abroad, not leaving neuerthelesse his persecution at home. If therefore the Botch of the Plague in one man (which the Prophet Abakue termeth the Damonium, or Devill of the South) doth infect the spirituall blood of another, it is not the bodily Botch that doth its but the infected spirit in its The corporeall Borch therefore we compare to the body assumed by the Deuill, and the corrupting spirit vnto the Deuill. Wherefore as we see, that after the Botch of the one hath touched the person of another, the spirit easily, by reason of the reciprocall fimilitude of them, communicate with one another: fo, that although the party that hath the Botch, departeth neuer lo farre; yet neuerthelesse the malignant spirit comperateth with the blood of the last infected, and converteth it absolutely into his malignant nature. Is it then impossible that the spiritual malignity of the Deuill, by a contactuall sucking of the blood, should contaminate with the malignity of his spirit, the spirit of the blood of the party lucked, and leave it to infected and changed vnto his owne nature, as the venemous spirit of the Plague into a plaguy disposition? Did not the Deuill worke the very same seate with Indas his spirit, when it was said : Immifu Diabolas in cor lude vt traderes Christum, hee sent or put it into the heart of ludas to betray Christ? That is, hee insecteth

lohn 13.

his spirit sirst, and those spirits, corrupted his thoughts or understanding: for without the helpe of a medium, the Deuill being expelled from Heauen, can not attempt the heauen of mans under-

Standing.

Butto answer Master Foster at his owne weapon, I meane that quick-sented Gentleman, that so soone can smella Rat; What doth he thinke, that Deuils have not tenuis corpora? Yea verily: for he harh for it (as he sayeth) authorities of Scripture, Counsels, Fathers, and Schoolemen to confirme so much. But by the way he saith: The Doctor, who impiously attributes composition in God, dareth fally attribute corporeity to Deuils. In the first place, M. Foster hath the Deuill the father of lyes for his Foster-father, who can both foster and father vntruth vpon any one. But as I have faid before, the sumple Frier Marinus Mersennus saith so, namely, because I auerred, that the Spirit of the Lord filled and animated the heavenly Spirit, Ergo, (saith he) Fludd maketh God a part of Composition, and therefore Master Par-Ion, holding the Friers words as an Oracle, without pondering the sense of the businesse, blundereth out like a Parrat these very words of the Frier: The Doctor doth impiously attribute Composition unto God. But if I say that God is in composition, I meane it not as a part compounding; but as the sole Compounder in composition. Againe; if he were ablent from composition, the word could not be (aid to be incarnated; nor the Incorruptible Spirit to be in all things; neither could God by the Apostle be laid, to be oner all, and in all, But

He bringeth the authorities of Scripture. And what are they? Saina Paul hath this: we wreste not against steps with the description of against steps and blood, but against spiritual with the core or entil spirits in high places. And therefore Christ said: Handle me and touch me, for a spirit hath not steps, nor bones, as yet see mee have;

But Deuils can not be handled : 12001 053 2000

Therefore they have no bodies. 1 1011 out delius

Fludd.

Foster.

Here is a front Argument, because Denils as they are in their thinne aeriall bodies, cannot bee handled: Ergo, they have not any corpulency. I would faine know of this acute Arguer, what or ganicall body for speech this spirit had, when here in reciprocall words and speech did tempt our Sauiour? Doth he thinke that the very ayre (which is the externall of the Deuill as shall be proued) is not a spirituall body, when it may be felt, heard, or viderstood, though not as sless and bones? Doth not the Apostle make memion of a spiritual or heavenly and thin body, and an earthly or grosse and thick bedy?

It is most true, that there are some of the Fathers and Schoolemen, who are of opinion, that the Angels are absolutely incorporeal, as Damascene, Thomas Aquin, Denis, and so forth; But there are as many; yea, and more of the learneder sort, who gine a contrary sentence, touching the bodily existence of these spirits, and say statly, that an Angel is a corporeal substance, and consequently, that Angels may without any error be termed bodily creatures, and amongst this number of the Fathers, are ranked Basil, Origen, Gregory, Augustine, Undown,

Peter

Peter Lombard: and of Philolophers, Mercurius Trifmegistus, with all the Schoole of the Academicks. And as for S. Augustine, he faith in his Booke vpon Genesis in expresse words; quod Demones sunt aerea & ignea animalia: that the Damons or Angelicall spirits are aery and fiery Animals, and consequently assigneth vnto them aery bodies. Againe, he athrmeth in another place, that the Angels had in their creation aery bodies, to wit, framed and fashioned out of the purer part of the superior ayre, made more apt and proper to act, then to fuffer, and hee auerreth that the enill angels were, by reason of their fall, changed, as touching their bodies or externall being, into the nature of the groffer ayre, that they might be the rather made to suffer the torments of fire. And Petrus Lombardus faith: Angelicorpora, in quibus hominibus apparent, de summo aëre sumunt, solidamá speciem ex calesti elemento induunt, vt humanis obinibus manifestius demonstrentur? So that it is euident, that Augustine and he agree in one. Also Basil doth teach vs, what manner of bodies the Angels haue, when he faith: they are thinne, aery, and pure Spirits. Againe, Arteplius that wise man saith, in his great Key of wisedome, That the externall of the Dewill is agre, but his internall is fire. For the which reason he sheweth, that it is easie for him, namely, inregard of his externall or body, to infinuate and communicate with the dery and bloody spirit in man, and confequent by to engender in him hot and fiery deseases.

But why should we rely onely (as Master Foster doth) on bare Authorities? I will come unto plaine Philosophicall proofes, to shew and demonstrate,

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that

that Angels have foules and bodies, or externall and internall. First, you must know, that if they were Identity, that is, of all one simple formall being, they would be all one in essence with God their Creator, who is called Identitas, or absolute and simple vnity; but for as much as they are compounded of two: namely, of light, which is the beame of God, which they receive, to informe them and make them creatures, and spirit, which as a polished Looking-glasse, receiveth the glory of that divine light, they are called Alternas or Alterity, that is, composed of two. And this is most lively expressed by Saint Denis, when he termeth them Algamatha, that is, most cleare Mirrours, or Looking-glasses, receiving the light of God. And therefore he defineth an Angel to bee the Image of God, the Shewing forth of bid light, a mirrour pure and most bright. And Damascen saith: That they are intellectuall spirits, having light (as their soules) from the first Light. And Salomon describing the Prince of all Angels (which as Ecclesiasticus saith, was ante omnia creatus) that it was candor lucis aterna, & speculum sine macula Maieflatis Dei: or the brightnesse of eternall light, and a glasse without spot of the Maiesty of God. Whereby it is euident, that the Angels internall, and as it were his soule, is the brightnesse of Gods emanation: his polished or pure aëry internall, is his spiritua'l body, which receiveth this light. For we must note, That, in the beginning Heaven and Earth were made of water, and by water confisting by the word, as S. Peter speakes. And therefore the whole World was composed of an internall or invisible, which is the soule or spi-

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rit, animated by Gods Word, and an externall and visible earth and water, which is the body: So eucry creature must needs be compounded of an internall or active soule, and an externall or organicall receptacle of that soule, which is the body. Is it not apparent, That when the Spirit of the Lord did Genes. mone upon the waters, the water was the Catholick Patient, and the spirit the internall Agent? For Saint Augustine, Super Gene sim, faith : Spiritus ferebatur super aquas, igneum is vigorem imperciens, The Spiris moved on the waters, imparting unto them a fiery vigor on vertue, that is, a viuifying nature; So that the spirituall created Catholick waters, were animated by the spirituall increated Catholick breath, and light of life, whose Spirit in enery creature is the Spirit of life, and therefore their centrall foule: and the creature animated, is the body. Wherefore as the purest, and most spirituall part of water or ayre, is the externall of the Angell; so his internall is the lucid act of Gods Spirit.

Now I conclude thus: If the externall substance of the Angel be ayre (for either it must be of spirituall water, or else of the substance of God, which is meerely formall, and not materiall) then wee know by the rules of Philosophy, that ayre subtiliated is fire, and againe ayre inspissaced is a vapour, a mist, a cloud, and so by inspissation, ayre innisible becommeth a visible substance; yea, and a bodily vocall organ too, as it appeareth by lightning, the which soule of the cloud, except it hauchis cloudy organ, or bodily instrument, will not speake in thunder. We finde therefore out of Holy Writ, that

2 King. 22. lob. 22. 15. Pfal. 104. Pfal. 105. 37. Numb. 11. 25.

that God is faid to speake out of his organicall cloud. And for that very cause, the Text calleth it in one place, latibulum Dei, in another, tigurium Dei, and in another vehiculum & currus lehoue! fo that if lebous maketh this organicall Tabernacle of ayre, to viter vnto mortall eares his voyce (as Scriptures in many places doe testifie) it is no sinne to say, that his inferiour spirits have for their externall bodies, aëry substances, which being granted, what should hinder spirits, by contraction of this their external substances, to appeare when they please visibly, and organically to talke with a person, as the tempting spirit did to Christ? and againe, by an immediate dilatation of the same externall aery spirit, to become invisible, no otherwise then a smoake by dilatation vanisheth, or a cloud, or mist made of a compacted, and thickned ayre, doth oftentimes, without the appearance of any drop of raine passe away inuifibly? Was it not strange, that Christ himselfe that had flesh and bones, should appeare etiam clanfis iannis, and then immediately to vanish? And yet if we consider, that after he was risen, he did put on a spirituall body, euen that body sor that cause, could deponere Tabernaculum suum visibile & tangibile, and become by subtiliation and dilatation, as subtile and impalpable, as the voluntie of him, who harh the spirituall body, pleaseth: and so can appeare and vanishat an instant. It is an admirable speculation, to ponder and consider duely, how God worketh in this world by contraction and dilatation, by prination and polition, by darknesse and light, by apparition and disparition, as

we see, when his Spirit moueth from the North: the common agre is by the contractive nature of that spirit, turned from innisibility to visibility, from transparency to opacity, from ayre to Snow, Haile, Froft, Ice: from leuity to ponderosity, from agility and mobility to fixation and immobility. Contrarywise, by his blast from the East or South, the said bodies are altered againe into water, and water into ayre, and ayre into fire, by dilatation, and in conclusion; corporeity terrestriall, into corporeity aëriall or celestiall, hardnesse into saltnesse, grossenesse into subtility, opacity into transparency, fixation into mobility, rest into action, darknesse into light: And to conclude, contraction caused by this Spirit of God, into dilatation, vifibility into inuifibility. What shall I say more? If Angels of all kindes have their externall from the aëry spirit of the World, and their internallact, from this externall viuifying spirit, in whom is the property of the foure Windes (and therefore the Prophet faid, Come, O Spirit, from the foure Windes; Ezek. 36. whereby he did argue, that this one Spirit, as being the effentiall actor in the foure Windes, had the properties of the foure Windes in himselfe, by the which he acted all things, whereupon the Prophet called it from the foure Windes) wee ought not to make any question; but that by vertue of that internall act, and the substance of that their externall ayre, they may contract themselues from a spirituall fiery and aëry inuisibility, vnto a nebulons or watery, yea, and earthly visibility, or snowie or Icie nature: especially the grosse, malignant, and: g * 3 velibori.

and darke spirits: which by their fall, have indued the groffer ayre, (as Augustine faith:) and therefore is Satan called by the Apostle, The Prince of the arre. And this is the reason, that the Deuill, or evill spirits do in their contraction convert themselves into folid or firme shapes of man or beast, and appeare in touch to be so excessue cold (according to Master Fosters confession) namely, because the spirit by which they live, contracting it selfe from the Circumference of dilated ayre, into the Center of contracted earth, leaueth the externall or aëry compacted composition chill and cold like Ice. For it is by his emanation or dilatation from the Center vnto the Circumference, that kindleth naturall heate in the externall of every creature. To conclude against those that affirme that spirits have no corporeity: It is most certaine, that where there is rarum & densum, thin and thick, there consequently is corporeity either thinne or thicke. For whatfocuer is in his substance transmutable vnto a thinner or thicker body, must needs bee bodily, though not a visible body. So is a Starre of Heauen called Densier pars sui orbis, that is, The inuisible athereall spirit or thin body of Heaven, thickned into the visible body of a Starre. So also may fire be condensed into ayre, and ayre into water, and water into earth. And againe, that earth may be rarified into water, and water into ayre, and ayre into fire. For such is the natural lrotation of elements. Now the externall of Angels, must be created of the spirituall substance of the higher world, or not at all: according vnto Basils tenor, and consequently it is bodily, LEGIA.

bodily, though of a thinner or thicker confistence, according vnto the dignity of the Angell. Doth notalfo David acknowledge thus much in these words: Qui facit Angelos spiritus seu aëra ventosum, Plal. 104. & Ministros ignem vrentem, who maketh his Angels firits or windie ayre, and his Ministers slames of fire? And therefore it is a shame, that such mysteries as these, which are most apparent to the considerant, should by the ignorant bee derided, and esteemed not workes and operations of the Spirit of God, in the common element of the world, but of the Devill, and so through their blindnesse mistake enill for good, darknesse for light: of which fort of people the Prophet meaneth in these words: Woe unto them Elay 1. 10. that speake good of eaill, and eaill of good, which put darknesse for light, and light for darknesse, that put bitter for sweet, and sweet for bitter. Woe wnto them that are wife in their owne eyes, and prudent in their owne fight.

Thus, indicious and vnpartiall Reader, you may perceive by that which hath bene expressed in this Member, how vnable mine Aduerfaries Sponge hath beene to wipe away the least tittle of that naturall value and divine vertue, which in my mysticall Anatomy, I have ascribed vnto the Weapon-Salue. And therefore for all I can see, hee may inuent some more substantiall meanes, then is this windie Sponge (an expresse argument of a light braine or fantastick wit) to subuert a Medicine of so weighty an importance, and admirable power in working. Hee must have, I say, strong Cable. ropes, in stead of a light Sponge, to remove the foundation of verity; and yet, I feare, they will cracke:

cracke too, before they will be able to draw wife men to beleeue, that the good gifts of healing in this Weapon-Salue, should proceed from the Deuill, and not from God and his benigne mercies, which is the onely giver of health and goodnesse.

And now I must remember you by the way of one absurdity in our Sponge-bearing Author. For he saith first, that this manner of cure is Diabolicall, and afterward hee seemeth to attribute the effect of it unto the vrine of man. His words are these:

Doctor Fludds directions are, that the Weapon be left in the Vnguent-pot, till the Patient bee cured, and that the mound bee kept cleane, with a linnen cloth, wet every morning in his vrine. Whether this be a fallacy or no, I commend it to the judgement of those, who are expert in Chirurgery. For let the Doctor be sure to keepe a mound cleane, and I suppose they will tell him, that it will cicatrize with-

out his weapon-salue.

To this I answer, that Opertet mendacem esse memorem: it behoueth a lyer to have a good memory. For Master Foster must remember, that in another place he faith, The Deuill doth secretly apply some other virtuall operative Medicine, to cure the wound, and delude the incredulous Mountebancks, &c. And here he openeth, that the cause of the cure, is the keeping of the wound cleane with the clout dipped in vrine, and applyed not by the Deuill, but by man; laying, That therein alone conststeth the cure, without the weapon-Salue, and he calleth all the cunning Chirurgicall Artists to witnesse, and verifie his words to be true: which being so, what a Gods blessing is become of the Deuils cunning in this Physicall cure? or wherein can it appeare Diabolicall?

Pag. 8.

call? or how doth he apply any thing craftily to delude the incredulous Mountebanks? Oh the wavering of a tottering braine, to forget his argument, and vnawares to eate his owne words!

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In which this whole Subject is in few words contracted and abbreviated.

Y Ee may perceiue (courteous and well minded Reader) by this which is already told you, that although our Aduersary hath attempted, as the Iewes did vnto our Saujour, to crucifie, or rather smoother in oblinion the truth, as well of the Weapon-Salues operating vertue, as of mine honest endeauours, on the Cacomagicall crosse of flander, and doth offer vnto vs in our Agony, namely, when our reputation lyeth a bleeding, a destructive or abolishing Sponge, swelling with vineger and gall; I meane, with the sharp sauce of calumniation, and the bitter tafte of his vncharitable indignation, in stead of a Christian-like confolation: yea, although (I say) the tempestuous blast of his harsh spirit, hath done his best, to make the reputation of vs both, as it were to suffer shipwracke, and to be cast, like another longs, into the troubled seas of this worlds censure, where the fourging billowes of various affections, doe ftormingly suffle, and as it were, shoulder and withstand one another. (For fince the maxime is: Quot homines, tot sententia, how is it possible to please and content

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content every man in his humour?) And though the spongie Leniathan, or proudly swelling and infulting Whale of Master Foster, did swallow for a time, into his paunch of oblinion, the honour and credit of both this Salue, and me for a season; yet (I thanke my God) he hath imparted vnto me the grace, so to squeese and crush this his prestigious Whale, or devouring Sponge, which is also an of fpring of the Sea, that now it is forced even so to vomit vp againe that truth, vpon this our coast, not a little infected with the incredulity of this manner of curing, as the true Whale did in times past, the Prophet lonas, vpon the shore of the misbeleeuing Niniuites; that the infidelity and suspition of such icalous persons, as have beene seduced by our Adnersaries Leuiathan, or spongie Monster, may the easier be abolished, by making the devoured truth to be revived, and as it were, to thine forth, and rife againe, that by the light thereof, all those darke cloudes, which have begot and fostered such incredulity, namely, the religious veile of Master Fosters worldly policy, the error of his doctrine, and the healing power, which he erroneously ascribeth vnto the Deuill, may be discouered vnto the eyes of each wife and judicious Reader, and that the milbeleeuers may with the Niniuites repet their error, and turne from such Idolatrous inducements, as haue perswaded them, to ascribe the pious and charitable gifts of healing by the Weapon-Salue, wnto the false Prince of darknesse, who through mans error, doth vsurpe vnto himselfe, the title of Prince or Lord of this World, which of right, and that

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that from all eternity, belongeth vnto the true God of Light, who hath made both Heaven and Earth, and inriched them with all manner of vertues whatsoeuer. But if it shall happen hereaster, that fome filly incredulous persons (the appearingly zealous, I meane, without vnderstanding, of which Saint Paul speaketh) shall, like Dogs, returne vnto their vomit: I must then say and confesse, that they doe but according vnto their kinde; and therefore are rather to be pittied then enuied: and confequently our Saujours Words fo vnfitly applyed by our Aduersary in his Dedicatory Epistle, are most aptly to be powred out vnto God for these men: Father, for give them, for they know not what they Luk, 22. doe. For this cause therefore, I chiefly direct this my small Pamphlet, vnto all such, as are vnderstandingly zealous, and indiciously learned, beseeching them earnestly, to take this short modell of our disputation, into their more mature or riper considerations, and to ponder every parcell thereof truely (all partiality being laid apart) in the ballance of their most honest and pious discretions.

Let them examine, I say, in their choycest thoughts, and that seriously, whether this Cure proceedeth from that vertuous gift, which God hath imparted in the creation, vnto these his naturall creatures, and continued it in them, by succesfion of generation and multiplication, through his all-sufficient Word, even vnto this day, or esse from the meere act and affistance of the Deuill, whose property soone after his creation, by his fall became to strike, plague, and destroy, and not to cure,

cure, and proue so great a Benefactor voto mankinde. Let them consider the words of the Apofile, affirming, that God operateth all in all : and therefore he acteth when he pleaseth, in and by the Deuill, onely to ficknesse, death, and destruction; but Observe the not vnto health and confernation. Pfal. 107. 20. text of Danid, auerring, that God by his word did heale such as were struck with diseases, when they turned unto him; and doth he not by the faid Word cure all? yes verily. For Salomon faith: Hee extended his misericord unto the afflicted with Serpents, and sent forth his word to cure them, even his word that healeth all things. But the Deuill is neither God, nor Gods Word; wherefore I will conclude with this inuiolable Argument:

If our mercifull God cureth all things in his benignity, and that by his Word, then the Deuill can cure nothing

But our God, in his mercy and benignity, cureth all things by his word:

Ergo, the Dewill can cure nothing: and consequently, cannot prestigiously make a shew of curing, vnder the shadow and pretence of the Weapon-Salue.

The Major is euident, because if the Word curethall, then that superior generality concludes all inferior particularities: and therefore all absolute faculty of curing is exempted from the Deuill.

The Minor also is confirmed and strengthned by Pfal.107,20,31, the foresaid words: first, of the Prophet David: Hee sendeth his word and healeth them, and delivereth them from their granes, let them confesse before the Lord his louing

Wild. 16, 10.

louing kindnesse, or Whereby it appeareth, that it was his louing kindnesse, and horong somerity and vengeance, which by his Word did heale and core: For he operateth vengeance in his severity of destructive will, by the organ of the Denillion And then, of Salomon, But the seech of the wenemons Dra- Wild. 16.10. gons could not overcome thy Children for thy mercy came to helps them, and healed them; for neither herb, norplaister healed them; but thy word, O Lord, which healeth all things, for show haft the power of life and death, and leadest downe into the gates of Hell, and brin-

gest up againe, &c.

Now I would know, whether it ought to be any true Christians opinion, that the Deuill can command the misericord of God, and so be Master of his word at his pleasure, as to heale Gods creatures, nay, one framed after his owne Image, for any wicked stratagems cause: I meane, for the gaining of both body and soule of man; from God to him. selfe? Doth not lob say: In the hand of God is the life lob 12,11. of every living creature, and the spirit of all flesh? To conclude as Saint lohn doth truely auerre, that in the word was life; So it is certaine, that all healing and restoring power, is from this viuifying vertue in the Word, and not from the privative power of the Deuill, in whom contrary wife is death and destruction. Moreouer, I would have you to note these words of the Apostle: Now there are divers 1 Cor. 12. gifts, but the same Spirit, and there are dinersitles of operations; but God is the same which worketh all in all; but to one is given by the Spirit the word of wisedome, to another the word of knowledge, to another is given faith, and to another

another the gift of bealing by the same Spirit, &c.

Can any good Christian thinke, that this one Spirit, that onely workerh thefethings, is the Demill? No verily, For in the third verse, the Apo-Ale termes it the Haly Ghoft. What shall we say then? That the Douill doth heale by the gift of the Holy Ghost? or that the holy Spirit will grant the euill spirithis good gift of healing, to deceive mankinde, and to rob God of his right? God forbid: But with instice give that vnto God, which belongeth vnto God, and affigne vnto the Deuill that property, which was allotted him by his Creatour from the beginning: the first Spirit, from all creations, was ordained in his office to be a good, viuifying, and a quickning Spirit; the latter, a bad, a killing, and a mortifying spirit. For it is said by the Prophet in the person of God: Ego creani destructorem ad disperdendum: I have created the destroyer to destroy.

I will boldly therefore conclude and finish my Pamphlet, or petty discourse, as I began it, namely, with this religious verse, mentioned in the diuine Hymne of the Royall Psalmist, to the honour of God, and disabling of either Deuill, or any other creature, to worke essentially wonders of him-

selfe, or by himselfe:

Pfal. 71.18;

Benedictus Dominus Deus Ifraël, qui facit mirabilia solus: Blessed be the Lord God of Ifraël, who onely worketh wonders.

Oras he hath it in another place:

Pfal. 135.3

Consitemini Domino Dominorum, quoniam in aternum misericordia chus, qui sacit mirabilia magna solus. folius: Prayse the Lord, for his mercy endureth for euer, who onely doth great wonders.

And therefore, if the Lord of Lords onely, or alone; then hath he not any mortall man to helpe him: if he alone; then not any Angel of Heauen: and lastly, if it be God alone, and onely; then not any Deuth of Hell; nor Damon or spirit of the siery, or aëry, or watry, or earthly element to assist him. For the text saith: It is the Lord of Lords alone; and therefore not any creature to helpe him, or that is able to doe this without him: it is he (I say) onely; and consequently not the Deuill, who performeth wonders; But by enery mans acknowledgement, this manner of cure is wonderfull, for as much as the manner of working in it, passeth the capacity of worldly mens understanding: Therefore with Dauid I will say:

Benedictus Deus, qui facit tale mirabile solus: and consequently, I may inferre thereupon (and that iustly) Maledictus homo qui diuina

falso attribuit Diabolo.

Wherefore I wish every zealous and religious person, to have this inviolable Motto engraven in his heart, that by the vertue thereof, he may fright away and banish from his thoughts, all such irreligious perswasions, as would move him to derogate one lota or tittle from Gods power, who is Alpha and Omega, the beginning and the end of all things, to arrogate falsly vnto the vilest of creatures, who in himselse is nothing but what God is pleased that he shall be: of himselse hath nothing, but what God pleaseth to bestow on him: and by himselse

can doe nothing: but what God is pleased to act in him, and by him, that he doth, and not any thing else: and therefore, what God will not, that he cannot doe. Let this then be your Motto:

Finis omnium & principium Deus.

God is the end and beginning of all things.

And for this reason, Reuchlin in his Booke de verbo

mirifico laith :

Omne hominis miraculum, cuius vera & non imaginaria deprehenditur substantia, tum grande, tum mediocre, tum minimum, si ordo sacrorum prascriptus observetur, referendum est sempér in Deum gloriosum, cuius nomen est benedictum in aternum. Is enim solus est, qui vel seipso, vel delegato, non sine seipso, vel per substitutum ex seipso, talia facit, qualia demiramur: quorum causam adaquatam scire non possumus, vel quod siant, vel quod hoc modo siant.

Enery miracle of man, whose substance is certaine, and not imaginary or prestigious, bee it great, or meane, or little, if the prescribed order of Holy Writ bee observed, is alwayes to bee referred and

ascribed onto one glorious God, whose Name bee cuer blessed! For it is hee alone, who either of himselfe, or by a delegat, with whom hee is present, or by a substitute of his owne, and from himselfe, that effecteth such things, the true or plaine grounds

effecteth such things, the true or plaine grounds whereof, and by what meanes they are brought to passe, were neither can discerne, nor comprehend.

Thus farre John Reuchlin.

And therefore in the period of this Treatife I may infly put home, and allude vnto Master Foster and his Complices, the woe of Isaas, against such perfons, which I did mention in the beginning of it, for as much as they presuming too too much on their worldly wisedome, doe mistakingly, and through their blindnesse, ascribe the things of God, ynto the Deuill; the deeds of goodnesse, vnto euill; and the effects of light, vnto darknesse.

Is at as 5,20,21.

Woe unto them that speake good of euill; and evill of good; which put darknesse for light, and light for darknesse: that put bitter for sweet; and sweet for sowre. Woe unto them that are wise in their owne eyes, and prudent in their owne sight.

I leave this (worthy and learned Reader,) as I have said before, vnto thy best consideration, to iudge of seriously and maturely, wishing that in thy sudgement the ballance of equity may be true-ly proportioned, and not made vnequall by cortupt and vngodly partiality.

THE EPILOGVE.

And now for a farewell vnto this my small Pamphlet, I would have my well-minded Country-men to know, that, had not this rude and vnciuill Aduersary of mine, most vntruely and disgracefully calumniated mee, and laid without it

any just occasion vnto my charge, the vn sufferable crime of Witch-craft, or Magick, which is odious both to God and man; I would not thus farre have hindred my greater businesse, and more weighty occasions, to have satisfied his vareasonable and immodest appetite. And yet, I protest before God and the World, that I am fo farre from enuying at his good qualities, (if he have any) that in the first place, I pitty his indiscretion, and want of that modest and morall wit and behaviour in his writing, which becommeth a true Philosopher, for as much as in them he appeareth more puffed vp externally with the empty blasts of selfe conceit, begirt on every side, with the blasted fruit of scandalous detraction and enuy at other mens endeauours, then stuffed internally with any solid validity: Gay things (Isay) to breed delight in Babyes, or fuch as by reason of their darknesse in vnderstanding, can not well discerne or distinguish the colours of Truth: But vnto the wifer fort (such, I meane, as regard with intellectuall eyes) they seeme as Bables, or things which prestigiously appeare vnto dull eyes, but in verity, are plaine nothing: and then in the second place, I wish him with all mine heart, more money in his purse, or else some good Benefice or Church-lining to stop his mouth, the want whereof, (as it appeareth by his Epistle vnto the Reader) maketh him in his writing; first, so torgetfull of his Creators Omnipotency, that he presumptuously attributeth that, namely, the foueraigne gift of healing, vnto the Deuill, which from all eternity belonged vnto God:

God: next he most irreligiously and vniusly doth scandalize his Brethren, for ascribing that justly write God, which only appertaineth vnto him; and consequently, not to any Deuill in Hell: and lastly, he seemeth to inueigh against some men of his owne Profession, yea, and also to murmur against his Superiours in the Church, as you may collect, partly out of his Dedicatory Epistle, and partly out of that vnto the Reader.

I know his humour so wel, and his Pen hath made me so perfectly acquainted with his rayling and Satyricall disposition, that I expect nothing lesse from him, then a reply full of vnreasonable brauadoes, and thundering exclamations. But although he should rayle and rore at me, as a Bull of Bajan, or puffe forth the fire of his spight, and rage like one of the Buls of Colchus, yet shall my still patience serue in stead of another lason, to charme his tongue, or dull the biting edge of his Pen, & to extinguish the bitter flames of his malice against me. Let him therefore hereafter thunder forth, cry, & proclaime what he please (for such is his vaciuill nature) I will from henceforth answer him (as a rayling and Cynick Writer ought to be, with filence: for as much as I am affured, that neither by true Divinity, or authenticall Philosophy, he will be able to vntwist that web of Truth, which this my small Pamphlethath woven vnto him But if he have some other businesse or subject that Ricketh in his stomack against me (as I have heard he threatneth me with Mountaines, and I am affured they will proue in the end but Mole-hills, as well as the precedent), SHINES. perperchance if I findle bim in his writing more mo delt and mannerly, as well become the methat professeth the name of a Philosopher, 84 as a Matter of Artsought to behaue himicife towards a Doctor. who is his Superiour, that is, if he strike hard and defend himselfe closely from being repayed with Theologicall and Philosophicall arguments, and not with misbefreming termes, foule-mouthed language, and falle flanders, as his custome is the shall finde that I will mor refuse or faile him, but will be ready to cope with him in the Philosophicall Campe of Minerua; when and how hee dare and let him if he will befrech (as Merfennus his Fry erly Master hath done) all his Associats and Cabalifts or Birds of one feather, to affil him in his quarrell: But if he perseuere in his immorall and flanderous veine of writing, I will keepe filence, and either smile at, or rather pitty his folly, and answerall his objections in mine accustomed Latine file vnto Peter Gaffendus, who is his chiefe Mafer, and a man that is to be preferred by many degrees, not onely in Learning, and Philosophicall knowledge, before this my home-bred Aduerlary: but also in civill morality, honest justice, and freedome from envious malice. I wish that Master Foster would imitate him, and bee his Scholler in these his vertues, & then I should with the like true Christian affection bestow on him, being my home-bred Aduersary, the same commendations, which reason and vertue incite me to impart vnto Gaffendus, although my forraigne Opposite.

FINIS.